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HOW A WORLD FAMOUS HOSPITAL BEGAN



- HOSPITAL FOR SICK CHILDREN -

EDITORIALS

A PERSONAL NOTE

For the first time in over 20 years I will not see the Recorder through from idea to finished product. Miss Williams, my capable assistant will have the laborious work of proofreading, pasteup and page proof checking. I'm sure you will enjoy this issue as you have done the ones that have received such encouragement and commendation from you, during the past few years in particular.

As you read this issue, my wife and I will be in the Far East, part of the twice delayed trip that was to help us see God's mission work around the world.

Our delays have been of God. We have had cause to thank Him for cancer; for moving in our lives in a new way, giving us a new realization of Himself, His peace and His power, and helping us to share that experience with others. Perhaps in one of these issues, I might be able to persuade Betty to share the trauma of cancer and the triumph of faith, with you.

But for the nonce, we will be away, but thinking of you who have shared the Evangelical Recorder with us all these years.

By the way, have you ever written to the College to tell the President that you do appreciate it and read it? (You do read it don't you?) You do get it free, and it would help the Administration to know that it is a worthwhile item in a loaded budget.

This Issue

This issue, we have touched on several subjects that we thought would be a challenge, an encouragement, and a help to you.

It is International Women's Year. Perhaps you hear enough about women trying to be someone else except the very real persons God intended them to be. I read eleven (count them 11!) such books, such as: **Beyond Feminism, The Total Woman, To be Free, Women and the Liberator**, etc., etc., until I wondered if I had been living on the wrong planet, mar-

ried to someone other than a total woman, or that I had never read the Bible about God's high creation "male and female created He them."

I must confess I got discouraged even reading some of the so-called "Christian" books, where the wonder and the glory of the man/woman relationship is overshadowed by discussion on lower planes.

Then I remembered what some women had done. Read the article about Mrs. McMaster and her ten dollars and prayers. That item led me to Dr. Nelles Silverthorne—and the issue began to take shape.

Summer is coming. For most, there is a time for spiritual and physical renewal. A time to read and a time to meditate. The material in this issue on fantasies may lead you down some tree shaded paths too.

Read all the rest of the issue—check each page. Perhaps as we have prayed and planned them, God has something just for you. D.C.P.

That Perverted Poetry

In the December 1974 Recorder, we carried two poems, one from a school textbook, one from the RISK hymn book of the Youth Dept. of the World Council of Churches.

This latter so-called hymn "It's God they ought to crucify," etc., is so blasphemous about God doing nothing while the Carpenter is crucified, that one wonders how it could be written, let alone sung.

We received many comments about it. One large group in the W.C.C. is going to protest its use. They phoned to check our source.

Another minister wrote to the W.C.C. in Geneva and received a reply. I have a copy of the reply. The demand for the hymn book was so high that it soon ran out of print, because "they seem to enjoy the modern songs and music."

The letter goes on to say "this is the first time, according to our files, that a negative enquiry has come to our attention."

Our Recorder reader and correspondent is indignant. "Am I the only person in these churches (W.C.C.) to protest this and other similar hymns?"

Well, he's not the only one. But he is in the minority. Christian people by and large are not protestors. They hate pornography, violence, sex and crime on T.V., blasphemy from religious leaders and the breakdown of society. BUT THEY DON'T DO ANYTHING!

You have a voice, a pen, a communication. Use them! Or else don't complain when you lose "whatsoever is pleasant in thine eyes."

Our correspondent is going to continue writing to the hierarchy of the W.C.C. to investigate their literature and their perverted songs. Like John the Baptist, he may be just one voice in the wilderness—but God can use one man like that.

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ASTONISHING 'CHILDREN OF GOD' REPORT WIDE-RANGING AND DETAILED

NEW YORK (EP)—New York State Attorney General Louis Lefkowitz' report on the Children of God may be the most extensive, detailed document on the controversial cult ever issued.

It ranged from an astonishing chronicle of sexual perversion to crude indecencies and cruelty among "family" members in 120 communes worldwide.

Although the report accused the sect of numerous law violations, Lefkowitz said "no direct action can be taken at this time against the Children of God because of the constitutional protection of the First Amendment."

Many of the subjects it discusses—such as techniques of mind manipulation, coercion, and deceptive tactics—have been previously reported. But the Lefkowitz report gives much detail on these and other subjects and reveals findings that were previously unknown to the general public.

In addition to direct testimony from 74 witnesses, Mr. Lefkowitz' 18-month investigation was also based on material supplied by Attorneys General in the other 49 states, the District of Columbia, the Virgin Islands, American Samoa, Guam, and Puerto Rico.

The report relates that the Children of God (COG) "evolved in 1969 from two predecessor groups, 'Teens for Christ' and 'Revolutionaries for Jesus', both of which were dominated by the present leader of the Children of God, David Brandt Berg, also known as 'Moses' or 'David Moses'." It later became an adjunct of a group called the American Soul Clinic, Inc., and became an independent organization in 1971.

In a chapter on "mind-manipulation," the report said young converts are taught to hate their parents and to obey all commands of COG elders. Threats, physical coercion, solitary confinement and other brainwashing techniques are used to keep disciples in line, the report charged.



A WOMAN DID IT... with \$10 and prayer!



lege Streets. It still stands, like a French chateau with angels carved over the doorway. But it has been surpassed by the wonderful, world famous Hospital for Sick Children that now fronts on University Avenue.

But if history should ever be given a voice, or if thousands of children who have found healing, health and hope in the Hospital for Sick Children should ever be told who started it all, the name of Elizabeth Wyllie McMaster, Christian woman, Christian servant would at last take its proper place.

Prayer, \$10 and a woman—all in the hands of God! What He can do, could do, would do if there were more to follow in her train!

From Queen's Park in Toronto, where the stately Parliament buildings look south, is the magnificently wide boulevard called University Avenue. But University Avenue from that point might better be called the Avenue of Healing, for here are the great Toronto General Hospital, Mount Sinai Hospital, and the world famed Hospital for Sick Children.

It was this latter place of hope and healing that was started by a woman of vision and faith, her \$10 and prayer.

In December 1874 an unusual woman of grace, position and faith looked at her four healthy children. And thanked God. Then, as becomes a sensitive Christian, she remembered the thousands of Toronto children who were growing up in a prosperous but somewhat fetid Toronto where there were outhouses and garbage, unsafe water, and unpasteurized milk.

Elizabeth Wyllie McMaster was related by marriage to the well-known Baptist family; and by personal faith, to the Lord Jesus Christ. She had very little money to use; she had much prayer and faith that were more valuable for her mission.

In December 1874, Mrs. McMaster promised the Lord that if He would provide the funds, she would channel them into the finest hospital for children in North America. Then placing her finger (and faith!) on "Whatsoever ye shall ask in My Name that will I do," and with true spiritual insight and practicality, she covered the words with a \$10 bill.

Permitting no one to solicit funds, she gathered a group of women who prayed with her every Friday morning for one hour. Within three months there was enough money to rent a two storey house near College & Elizabeth Streets in Toronto. Leading doctors volunteered their services, and the Hospital for Sick Children was born.

The women prayed for food, another bed, linens, a nurse. "God rarely sent us a surplus," Mrs. McMaster said once, "but He always supplied our need."

Others began to catch her vision. J. Ross Robertson, the founder of the now defunct Toronto Telegram became a benefactor and for 27 years Chairman of the Board. In 1887, Toronto added \$20,000

towards the \$100,000 then required for the planned new building at Elizabeth & Col-



The waiting room of the original Hospital for Sick Children (1914).



John R. Robertson, Chairman of the Board of Hospital for Sick Children (and founder of the defunct Toronto Telegram) plays Santa Claus about 60 years ago.

"WAYS PAST FINDING OUT"

A MAN and his God



(An interview with Dr. Nelles Silverthorne, world famous pediatrician)

It was mid October, 1955. The Billy Graham Campaign in Toronto was drawing to a close. Thousands of men and women, boys and girls had walked the long, long aisles of the Coliseum to seek and to find salvation and new life in Christ.

As Co-Chairman of a glorious time not seen before nor since in Toronto, this writer had watched with awe and tears as each evening, hundreds streamed forward. And to hear of God's touch on countless other lives as the ministry and message flooded greater Toronto.

But God reaches individuals, a man, a woman, a boy, a girl. A professional or businessman; a thief or a derelict; an athlete or a student; a housewife, a career woman. It was a Christ-to-person time!

And one person sat through several meetings, questioning, seeking pondering. The time was short. Soon the invitations of those meetings would be finished. The Spirit of God zeroed in on one man, and with quiet purposefulness he too was seeking, pondering. And there, in the noise and confusion of the C.N.E. Coliseum, he surrendered to Christ.

It was Dr. Nelles Silverthorne, world famous pediatrician, working at the Hospital for Sick Children and reaching out into so many areas of research and lecturing that the list is staggering.

But that day in October 1955, God got hold of a man who became more concerned for the spiritual, soul welfare of people than for the physical, although to the latter he bent all his skill and concern. If God had laid it on the heart of one woman to found the Hospital for Sick Children, (see preceding article) he was also preparing a man to share in the great work of helping and healing children.

Nelles Silverthorne was born in Brantford early in this century "for eight dollars and a forceps delivery" as he whimsically put it. Perhaps a psychologist might relate that difficult birth to his later obsession to make life easier and more meaningful for

children! At any rate a pediatrician was born.

And born again. For at age 13 Nelles believes he received the Lord Jesus Christ as Saviour.

Then came the cold, careless years of university. At the University of Toronto Medical School he began to climb the academic ladder, and forgot God.

During those early twenties and thirties, the pediatrician of the day was gruff Dr. Alan Brown. I recall one hilarious incident that brought the fledgling Dr. Silverthorne to the attention of the man he was subsequently to succeed at the Hospital for Sick Children.

In one class, an irrepressible Dr. Brown held forth on the value and advantage of "klim" as a nutritive formula for children. Suddenly he broke off his lecture.

"Does anyone know about or recognize klim?" he asked the medical students. They looked puzzled, until a timid hand went up.

"Well, Silverthorne," barked Brown.

"Sir," said the student, "it looks like MILK spelled backwards." The class howled. But Silverthorne was right, and Dr. Brown glowed.

In 1930, Dr. Silverthorne became Chief Resident at the Hospital for Sick Children, under Dr. Alan Brown, and he also began research into children's medical diseases and problems, working particularly in Connaught Laboratories. He developed some treatments still used at the Hospital for Sick Children, principally on Meningococcal, Influenzal Meningitis and Tetanus. His vaccine for whooping cough came into use at the same time a Dr. Sauer found it in the U.S.A. Silverthorne was subsequently given the prized degree F.R.C.P. (Canada) in recognition of his work.

The list of work and honours goes on. But Dr. Silverthorne, now looking through his half lens glasses, brushes them to one side. His face lights up, and he says:

"But all these I consider as nothing since

Jesus Christ came into my life after that Billy Graham meeting. Jesus Christ has not only saved me, but made a complete change in my personal and professional life.

"Now I use my training and skill as a pediatrician and physician, and my Bible as a Christian, to help people."

And he does. He has been asked to talk about his faith before prestigious professional groups, at churches and groups, to parents and families; with colleagues and friends, it is the same—new life in Jesus Christ is available.

He has written several booklets: "The Relevance of Biblical Truth to the Practice of Medicine," "Physical & Mental Health Are Not Enough," and "Truth With Love."

Did God plan this link of a woman, \$10 and prayer in Toronto, and a baby born in Brantford? Did He irresistibly draw Billy Graham to Toronto and a godless pediatrician to the meetings? Does God have a plan and a purpose in lives, in the world?

Indeed He does. And while His ways are sometimes "past finding out," we can be glad for glimpses into His eternal purposes—into the lives of a Mrs. McMaster, a Dr. Silverthorne and an institution like the Hospital For Sick Children. (D.C.P.)

"While this is being read, plans are afoot to invite Dr. Graham back to Toronto, perhaps in 1977."

THE LIVING CHURCH

This morning
The pews heard You speak, Lord.
The windows peeked at Your Word.
The walls trembled in Your might.
The lamps swayed as Your Spirit blew.

It would be great if . . .

The pews would share.
The windows would open wide.
The walls would crumble.
The lamps would respond
In your love.

Let me be a pew—
a solid base for others to rest on.
Teach me to share.

Let me be a window—
opened wide to allow others to see Your light.

Shine through me.
Let me be a wall—
a crumbled wall that breaks down barriers.
Teach me to be humble.

Let me be a lamp—
a warmth that can respond to the needs
and voids of others around.
Live in me.

—Grace Lambie

Matthew Henry said it in his great commentary of 1735. Discussing creation, and the appearance of Eve on earth, the wise Bible scholar said this:

"Woman was made from the rib of man; not out of his head to lord it over him; nor out of his feet to be trampled on by him; but out of his side to be equal with him; from under his arm to be protected; from near his heart to be beloved."

It is questionable if any man or woman could come up with a better statement as to women's place in the world, in society, in sexual relationships, in life, than that great 18th century Bible commentator has done.

This is International Women's Year, and such a salute to womanhood is both commendable and desirable. But the suspicion arises that this special year is simply the climax of what has been called "Women's Liberation" under a dozen different names and under scores of different, my how different, leaders. It could be a wholesome, profitable, dignified, enriching occasion. Unfortunately some wrong people with wrong attitudes are making the headlines and getting the attention.

The books that have poured from the presses have carried the flag of both the extreme wing and the conservative Christian viewpoint. **Are Women Human?** by Dorothy L. Sayers* could be the title, and is certainly the theme, of most of them, with all the changes rung and the nuances shown that literary or oratorical skill make possible.

Miss Sayers died in 1957, but she was a prophetess, seer and spokeswoman ahead of her time, and spoke and wrote from a feminine pinnacle that few people (women or men) achieve.

Miss Sayers was a living, sterling example of the equality of the sexes and the leveling of caste found only in Jesus Christ. And she was never hesitant to speak and write of Him.

In her own, capable right, Miss Sayers was a scholar, theologian, playwright, lecturer, essayist and author. She was one of that circle of "Oxford Christians" that included C. S. Lewis and J. R. R. Tolkien (mentioned elsewhere in this Recorder); she delighted whodunit fans with mystery stories of her hero Lord Peter Wimsey; and gave to the Christian world **The Mind of The Maker, The Zeal of Thy House, Creed or Chaos, and Christian Letters to a Post Christian World.**

Miss Sayers was a great woman, and a devout Christian. But she was neither a "feminist" nor an "aggressive feminist" in the modern concept of those terms.

Before the so-called "liberation of women" became a career for some and a game for others, Miss Sayers lived and



INTERNATIONAL WOMEN'S YEAR

practised true liberation, where there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

In 1938, Miss Sayers addressed the Women's Society under the title, "Are Women Human?" The feminist movement was then in existence, but neither strong nor popular. But she refused to "identify herself" with what was, in her mind, simply an assertion of slogans and clichés. She herself had found "liberation" first in Christ, then in work and society. So her speech declared, this was the pathway for other women.

Everyone must recognize that there did (and does!) exist problems for women in law, attitudes and customs that need explanation and action. International Women's Year might help accomplish this.

But the Bible principles of relationships, delegation of responsibility ("chain of command") and particularly the attitude of disciples of Jesus Christ, should be the considered and motivating factors for all Christians—both women and men.

Love and respect for one another, concern to "bear one another's burdens and thus fulfill the Law of Christ," and above all the sharing (either in the marriage relationship or the job opportunity) of the work of the Kingdom of God—these are the true liberating and uniting factors that the Bible endorses and that God will bless.

This is the fuller text from Matthew Henry as he comments on Genesis 3:

"... man being made last of the creatures, as the best and most excellent of all, Eve's being made after Adam, and out of him, puts an honour upon that sex, as the glory of the man, I Cor. 11:7. If man is the head, she is the crown, a crown to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double-refined, one remove further from the earth.

"Adam slept while his wife was in making, that no room might be left to imagine that he had herein directed the Spirit of the Lord or been His counsellor, Isa. 40:13. He had been made sensible of his want of a help meet; but God having undertaken to provide him one, he does not afflict himself with any care about it, but lies down and sleeps sweetly, as one that had cast all his

care on God, with a cheerful resignation of himself and all his affairs to his Maker's will and wisdom. Jehovah-jireh, let the Lord provide when and whom he pleases. If we graciously rest in God, God will graciously work for us and work all for good.

"God caused a sleep to fall on Adam, and made it a deep sleep, that so the opening of his side might be no grievance to him; while he knows no sin, God will take care that he shall feel no pain. When God, by His providence, does that to his people which is grievous to flesh and blood, He not only consults their happiness in the issue, but by His grace He can so quiet and compose their spirits as to make them easy under the sharpest operations.

"The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.

"Adam lost a rib, and without any diminution to his strength or comeliness (for, doubtless, the flesh was closed without a scar); but in lieu thereof he had a help meet for him, which abundantly made up his loss: what God takes away from His people He will, one way or other, restore with advantage."

It was never said better!

WOULD CELEBRATE EVE'S EATING OF FRUIT

NIAGARA FALLS, N.Y. (EP)—"Eve's eating of the apple in the Garden of Eden was the first free act of the human race. We would to celebrate that act. We ought to celebrate Eve. She began the process of freedom."

This is what the Rev. Patricia Budd Kepler, director of ministerial studies at Harvard Divinity School, told the Western New York Presbytery here. She sees the expulsion of Adam and Eve from paradise into reality "as God giving birth to people," and she went on to assert that this made sin possible "because sin comes with freedom and choice."

*Published by InterVarsity Press and may be secured from O.B.C. bookstore for \$1.35.

by Jeri Marsh



The title is intended to get your attention, not to downgrade a great and a good man. Revered and honoured by generations of Christians, the name of Dwight L. Moody and all it touches will continue to be a testimony to the grace, the goodness and the salvation of God.

His books and sermons are still being printed and reprinted; his biography comes out in new form about every decade; and a recent "Wit and Wisdom of D. L. Moody" (Moody Press, who else!) will delight those who knew him or know of him.

Perhaps the outstanding "monument" to his life and work as one of the world's great evangelists, is Moody Bible Institute. He did not give it that name, others did. Moody would have deplored it.

But perhaps even M.B.I. should carry another name with the evangelist's. Because if anyone was the prime mover, the key worker, the provider of the real mortar and cement that has helped make M.B.I. world famous, it was Miss Emma Dryer. In "The M.B.I. Story," Miss Dryer proves to be what the new school needed—a strong, spiritual, selfless personality. She was the first Superintendent of The Chicago Bible Work, the forerunner of what is now M.B.I.*

"To Miss Dryer goes much credit for the founding of Moody Bible Institute. For 16 years she encouraged Moody to start a training school . . . Moody provided the encouragement, but Miss Dryer and her staff did the work."²

Other women, along with Miss Dryer, provided the zeal, funds and staff in those early days.

Moody was the man of vision and motivation. His life and work demanded Moody Bible Institute. But like Psalm 68:11, "The Lord gave the word, and great was the company of WOMEN who published it!"

Yes—we can thank God for dedicated, selfless, serving women. They are the backbone of the church; the majority of missionaries; the strength in the Kingdom of God.

Let us thank God for Miss Dryer and her ilk who have served Him, and served Him well. Moody Bible Institute is just one out of thousands of examples.

Go, and do thou likewise.

*M.B.I., *The Story of Moody Bible Institute*, by Gene A. Getz (Moody Press).

²Ibid., page 39-40.

WOMEN'S LIB

Jesus Christ, the great emancipator, has been in the vanguard of the women's liberation movement for 2000 years.

Wherever the Gospel has been preached, women have been liberated and lifted from the status of slavery and objects of male exploitation.

When the hypocritical religious leaders of the establishment dragged a woman taken in adultery and hurled her at Jesus' feet, Jesus first denounced and dispersed the male chauvinists who sought to destroy her.

Then Jesus liberated the woman from that slavery to self and sin and society which destroys mankind. Finding in her

that broken contrite heart that acknowledges Him as Lord, Jesus spoke forgiveness, "I don't condemn you, I forgive you, go and sin no more."

When Jesus liberates, He calls us to a life of discipline under His gracious Lordship, and by His enabling grace and power.

The playboy philosophy which treats women as mere playthings for men ought to be exposed for the monstrously sick and slick slave trade that it is.

In Christ alone can women find that liberation and fulfillment for which they were created.

As Jennifer closed the staff lounge door behind her, she could feel the unpleasant glow of embarrassment surge warmly up her throat and flush her cheeks. She felt cheap, as though Ned Carter's eyes and laughter—even with the door closed against them—were following her down the hall.

She turned toward the outer office, walked past rows of desks and crossed to her own small cubicle. Standing there in front of the half-shuttered window, Jennifer glanced at the distant hills; and in that rare moment of privacy, she breathed a prayer. "Oh, God . . . oh, God . . . oh, God . . ." A sharp tinge of discontent slashed into the back of her mind, but she was strangely unable to put it into words—even for Him.

After three years as secretary to one of the firm's vice-presidents, she often felt she was wallowing in the muck of filth that was foreign to her new life in Christ—Ned's smutty jokes, almost nauseatingly unfunny masterpieces of double entendre; occasional drinking in the office; more-than-occasional profanity by everyone from the boss to the cleaning lady; and dictation which she had to type that was only half-truth.

Jennifer pulled together her shattered spirit. Her maturity and common sense told her it wasn't all that bad. She had gained respect for her firm stand for Christ. Her unpretentious testimony had begun quietly to bear fruit.

And yet the nagging sense of feeling out of place persisted. "Lord," she whispered, "don't let me cop out on You. If this is where You want me, then teach me how to have satisfaction and joy in it. But if it isn't . . ."

She never finished. She knew the Lord would understand. Rolling paper into her typewriter and checking the carbons, she began typing. As the letter took form at seventy words a minute, the format clean and professional, a single phrase seemed to frame itself inside her head as though in answer to her prayer—"This is not what I have for you."

The clicking of the keys seemed to echo the words over and over, "This-is-not-what-I-have-for-you."

In mid-sentence Jennifer stopped and looked back over the page of semi-truths that had nipped at her conscience while she typed. "OK, Lord, what is it that You do have for me?"

Five thousand miles away at a mission base, an administrator sits at a typewriter, painfully hunting and pecking the words of a letter. A dictating machine hums quietly on his desk with the headset flung to one

side, and a book, **20,000 Words Spelled and Divided**, is open at his elbow.

Earlier in the day he had dictated six important letters, hoping the typist his department shared with two others would be able to have them ready for the weekly mail flight the following morning.

But she hadn't. Other more pressing duties had kept her from them, and at least three letters had to be on that flight. So he begins to type.

Hours later, the administrator scans his efforts. The myriad of erasures and strike overs tie knots in his stomach, and he leans forward again to rest his arm and his throbbing head against the cool metal of the typewriter.

Not even a pause helps. Momentary rest only brings the children to mind. He tries to shove out these thoughts and return to work, but there are promises: "Yes, we'll play a game before bedtime. Yes, I'll be home in time to have your Bible study with you. Yes, tonight for sure." He peeks at the clock and it stares back at him accusingly—8:30. They would be in bed already.

The long sigh that escapes from his lips is more for his stenographic ineptness than for self-pity. For the second time this month he has been caught short on important correspondence, and nagging at the back of his mind are other long overdue letters he has put off and will put off again because he cannot face the exhausting struggle.

And so he sits—tired, uncomfortable and alone, a man well trained for one task, channeling all his energies into another for which he is not trained. There is no one else to do it.

Should he start over again and hope by some miracle he can make his correspondence look more presentable?

"No," he says to himself, shutting his eyes for a delightfully relaxing moment. "I'm just too tired." But he blinks at the blur of letters again. What right does he have to expect any worthwhile response to something that looks so sloppy? And shortage of staff all around makes it unthinkable to call on anyone else for last-minute help.

Wearily he reaches for a fresh sheet of stationery and rolls it into the machine.

Carole, a Bible translator, fights back tears as she stands dejectedly at the edge of the jungle clearing. She can hear the plane before she can see it, and she fastens her eyes on the point just south of the clearing where she knows it will first appear. Behind her she can feel others watching, too, and the knot in her throat seems to swell until it is ready to burst. Tears again threaten her composure.

She cannot bring herself to look at them. But the gentle touch of a hand on her arm jogs her, and a soft voice pleads, "Dear friend, when will you come back to us to give us more of God's Word?" Carole looks away.

"I don't know," she replies as the plane clears the treetops and rumbles toward the tiny runway. "But when God makes a way, I'll come back."

Carole settles back into the seat and watches the Cuiva village slip out of sight. "Mark," she says, turning to the pilot, "how do I explain to them that the translation of God's Word must wait while I work as a secretary? I know it has to be done. I agreed to it. But how do I explain this priority to them?"

Three people—a secretary, a mission administrator and a tribal worker—have a problem. One has the answer.

One of the critical needs on the mission field today is for support personnel—in maintenance positions, in managerial positions, as printers, technicians, pilots and teachers, among others. But one of the most important—and most often lacking—is the trained and experienced secretary.

Speaking of this need, Loys Mundy, secretary to the Wycliffe director in Peru, says, "The demand for good secretaries always exceeds the supply. If secretaries and other office-type persons such as accountants, bookkeepers, clerks, and so on, are not available, it means a linguist must leave his or her translation work to fill the gap.

"In our departments where Scripture, primers and technical linguistic materials are being produced, a shortage of trained typists and secretaries is a serious matter. It means the translator has to do his own manuscript or book preparation, which in turn takes away from his primary task of translation.

"Goals thus become impossible to attain for lack of enough hours and adequate staffing. Our Peru branch, for example, is aiming for termination of our translation work among the Indian tribes by 1985. It is obvious that if we do not have an adequate number of trained office workers, we will be hard pressed to reach this goal."

Another Wycliffe secretary, Betty Stoudt, who serves in Mexico, adds, "One should realize that the need for secretaries is as great as that for any other position, in order to do the work efficiently. Here in Mexico we need a secretary for the literacy department and three secretaries to aid translators and consultants at workshops. Right now four of our secretarial positions are being filled by short-term personnel and three of them by girls who want to do tribal work."

And so it is—a whole new side to an old coin. If for want of a nail, a shoe—and then a horse and then a man—may be lost, how many souls, for want of secretarial personnel on the mission field, may never hear the Gospel?

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WHY MUST A WOMAN BE LIKE A MAN?

"The women's liberation movement reminds me of the basic psychological attitude of the remotest African bush," marriage counsellor-missionary Walter Trobisch remarks in His, February issue. "There it is a declared fact that a woman is inferior and secondary; she is just dung, a nobody. And with a surprising naivete the women's liberation movement has accepted this presupposed position, telling the woman that as long as she is a woman, she is inferior. Therefore, in order to be superior she has to be like a man. I think our Christian task is to teach or to show the emancipated woman how to regain or to keep her womanliness, which we have not yet succeeded to do. She needs to be told that she will only be respected, not as a masculine female which is exactly what men will despise, but by being a woman, completely woman, emancipated, but a woman."

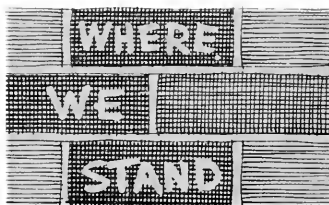
(Evangelical Newsletter)

CAN SELF-INTEREST DESTROY SOCIETY?

World-renowned historian Arnold J. Toynbee thinks the world is suffering from a surfeit of self-interest. His comments, originally part of a *Deutsche Zeitung* interview, appear in *Atlas World Press Review*.

"With the mechanization of industry came acceptance of Adam Smith's philosophy which held that the selfish pursuit of private interests would create the maximum benefits for society. This, I think is an obvious untruth . . . it does not, as Adam Smith contended, produce the maximum benefit for society. It produces, in the end, the destruction of society. He tried to make private selfishness respectable by saying it was socially beneficial. This is not true. In our generation we are paying for this philosophy, because it has now become the philosophy of the ordinary man.

Toynbee's answer? "Although I am an agnostic myself, my answer is a religious one—religious in a more general sense. To reverse the breakdown of morals in our Western society will require self-restraint, self-denial—even against one's own interest . . . Being human, each of us seeks personal advantage. But at a certain stage he must stop and say although I have a grievance and a moral right and the power to remedy it for my personal advantage, I must stop at a certain line. I am not justified in wrecking society or putting society under tribute just for my own personal reason. This is the root of morality."



"We believe in the resurrection of the just and of the unjust, and in the eternal blessedness of the redeemed and the eternal punishment of the unjust" (OBC Doctrinal Statement).

THE DOCTRINES OF RESURRECTION and judgment focus our attention beyond the conclusion of this present age to the ultimate issues which face every man and woman. No one is excluded, or can be excluded from facing these issues. Life is not only that which we experience in the present; life is also that which is to come beyond the end of this age and beyond the end of each individual's experience of physical life. Individual lives have permanent rather than transitory value. Every man has a personal eschatology which awaits him, and the quality of that future life is determined by decisions in this life. The question as to what each man believes about Jesus Christ is the determining issue. Jesus Himself said, "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him" (John 3:36).

The experience of physical death ushers all men into an interim experience to await the day of resurrection. For the unbeliever death is followed not by annihilation, but by an experience of conscious punishment in a place called biblically "Hades, or Sheol" (Luke 16:19-31). For the believer death is followed by an experience of conscious fellowship in the presence of Christ which Paul declares to be "far better" than our present state of existence (Phil. 1:23). Various references in the New Testament which refer to death as sleep are to be understood in relation to the body as it appears to those who remain in this life (I Cor. 15:18, I Thess. 4:14). Beyond this interim state comes the day of resurrection when "all who are in the tombs shall hear His voice, and shall come forth; those who did the good deeds, to a resurrection of life; those who committed the evil deeds to a resurrection of judgment" (John 5:28-29). The doctrine of resurrection applies to the raising of the body to be reunited with man's soul or spirit in a form suited to the future state in which the individual will exist.

The blessed hope of the believer's fu-

ture blessedness rests upon the explicit promises of Christ, and upon the fact that Christ has been raised as "the firstfruits of those who are asleep" (I Cor. 15:20). Eternal life is now experienced as a foretaste of the blessings of the age to come (II Cor. 1:22, Eph. 1:14). However, beyond the resurrection the redeemed believer will enter into the fullness of his inheritance (Col. 1:12, Acts 20:32). As the blessedness of the redeemed is conceived to be endless and everlasting, so does the

punishment of the unjust. Most of the warnings and instructions concerning this future state of the unbelieving dead come from the lips of Jesus Himself (Matt. 8:12, 25:41). The unbeliever will pay the penalty of eternal ruin and exclusion from the presence of the Lord and from the glory of His power (II Thess. 1:9). Scriptures allow no modification of this future state either through annihilation of the individual or reversal of his state after a period of punishment.

SCHOLARSHIPS AND AWARDS PRESENTED AT GRADUATION 1975

SCHOLARSHIPS

Senior Scholarships:

The scholarships are awarded on the basis of excellent academic achievement, evidence of approved Christian character, and significant contribution to college life.

The John McNicol Scholarship (\$100)—**Ian Campbell**

The E. G. Baker Scholarship (\$250)—**Ken Kush**

The Merlin Grove Memorial Missionary Scholarship (\$250)—**Peter Munnings**

Alumni Scholarships (\$350 each)—**Ella Harding, Richard Laybourn, Ruth Parr**

Cameron Orr Memorial Scholarships (\$500 each)—**Stewart Brown, James Byrne, Warren Charlton**

Undergraduate Scholarship: (\$100)

The F. V. Ellis Scholarship in Evangelism—**Claude Loney**

ACADEMIC AWARDS

Proficiency Award: (OBC Bookends)

Given in recognition of Christian character, academic performance, contribution to college life and Christian service.

The R. J. Koffend General Proficiency Graduate Award—**Joan Gale**

Departmental Awards: (OBC Bookends)

Given in recognition of outstanding academic achievement in the various departments. Open only to graduating students.

John McNicol Memorial Award in Biblical Studies—**Ruth Lockhart**

J. B. Rhodes Memorial Award in Theology—**Lynn Smith**

Percy H. Harris Memorial Award in Pastoral Theology—**Gordon Abraham**

William R. Quinn Award in Missions—**Greg McLean**

Lester Lankin Memorial Award in Christian Education—**Shirley Unger**

Joseph C. Macaulay Award in Music—**John Bell**

Jean C. Scott Memorial Award in General Arts—**David Banks**

Bursaries For Graduating Students: (\$300 each)

The Arthur Alloway Missionary Bursary—Given to a student who has expressed intention of commitment to being a full-time professional missionary and will use the bursary to further this commitment—**Carolyn Foster**

The Arthur Alloway Bursary For Advanced Studies—Given to a student entering an educational institution for advanced studies and who is planning on entering the Christian ministry—**Samuel Ngewa**

General Awards: (OBC Bookends)

The John Honeyman Greek Proficiency Award—Given to the student who has demonstrated the highest degree of proficiency in New Testament Greek—**Ian Campbell**

Blackthorn Award (\$50 College Bookstore Voucher)—Given annually to a student entering the final year of the B.Th. degree program—**Warren Charlton**

The Ex-Rabbi Henry Bregman Memorial Award (\$50)—Awarded to the student who has achieved the highest academic standing in Introductory Hebrew—**David Steenburg**

The Emma Heffer Memorial Award For Scripture Reading—Given to the non-graduating student who wins the Scripture Reading Competition—**Bruce Zisterer**

The Canadian Bible Society Award in Scripture Reading—A special edition of the New Testament in Greek and English—**Paul Bucknam**

DELTA EPSILON CHI:

This is the Honour Society of the American Association of Bible Colleges.

Dan Biggar Joan Gale Shawn Hadigate Lynn Smith Shirley Unger

THE CAP AND GOWN PARADE



John Bell

IT WAS THAT TIME of year again. Across Canada the cap and gown parade was beginning. From ivied walls and cloistered halls, from places that bore ancient and honored names, and some recent upstarts of modern vintage, the parade would begin.

That cap and gown would be the only uniformity. Otherwise the participants would come in all shapes and sizes; from all the disciplines and faculties. They would be white and red, yellow and black, and count many countries as home, and many languages as mother tongues.

And the parade would move from the graduating ceremony, to spread out into the streams of life in the global village that is our world.

Careers and callings would beckon. Industry, politics, business and the professions would draw the paraders into the bottomless maw where training and minds and bodies count.

And part of the parade are the 72 graduates of Ontario Bible College. Will they be lost in the ebb and flow of the 1975 Cap and Gown Parade? Will they simply be absorbed into the stresses and pressures of today?

Some may. But we who have watched them, worked with them, prayed for and counselled them for three, four or five years, feel that most will be different.

Sit down and chat with them. God has led them, as individuals, into their training and out into service. For them a sovereign God is working out the minutest detail of life.

Listen to what *John Bell* said as he graduated this year:

"Students come to Ontario Bible College in many shapes and sizes. Some come enthusiastically. I came reluctantly. Although I had been brought up in a Christian home, and had given my life to the Lord Jesus Christ, I did not look forward to Bible College. In high school I had thought that people went to Bible College as a last resort. They looked a little too 'straight' to do anything else. As a result I entered university. I had not yet realized that God and I were working toward different purposes.

"That year at university was not a great success and I did not want to return. My parents casually mentioned O.B.C. as a possibility for the next year. Bible College ... no way! ... Bible College ... well, maybe. I could apply, but that would not necessitate my going. So I sent an application to Ontario Bible College after I had sent one to the University of Windsor. I was accepted by O.B.C. right away. Things looked bad. I decided I would go to Bible College if I did not hear from the University. At the time I thought that would satisfy God. I confess now that my attitude was irreverent. The University did not answer ... and did not answer ... then we had a mail strike. Now they could not answer. I waited until the day before registration. I chickened out! I phoned Windsor to see if I was accepted. I was! What a relief. That year at university was quite successful, but I was still restless and not happy. God was still working. To make a long story short, He brought me to Ontario Bible College the next September.

"I did not get a glimpse of the school until the day of registration. The first person I saw was wearing a suit and had a haircut. Oh no! My fears were true! He said, 'Hello.' I had been spotted. It was too late to run away. By this time I knew God wanted me here, but I had three things of

my own in mind. I would enter a B.Th course with no major. I would take voice lessons from Howard Glyn, a Welsh Bass, and I was not going to enjoy it. I ended up in the music course, I took voice lessons from Warren Adams, an American Tenor, and I've enjoyed school so much that now I am reluctant to leave.

"When I came, I thought Bible College was going to be a breeze. I was rudely awakened. I would have to study. I hated study. God solved this problem in a unique way. I was "socializing" in the lounge of the girls' residence, and the Residence Advisor came and put me out. Visiting hours had just ended. I soon found myself strongly attracted to this girl, but she was always studying. If I wanted to be near her, I would have to study too. To my amazement I spent enough time "with the books" to pass my courses and marry the Residence Advisor as well.

"There was another reason my study improved. The music faculty continually stressed the importance of doing one's best for God. During these four years they have set high ideals. Of course their high ideals meant lots of work for me. I had to discipline my study life or drop out.

"God's leading has not stopped now that I have finished Bible College. He has a plan for my future. I have found that Psalm 96:1,2 seems to express this plan.

'Sing unto the Lord a new song, sing to the Lord all the earth, sing to the Lord, bless His name, proclaim good tidings of His salvation from day to day.'

My wife and I will be attending Greater Europe Mission's Candidate School in June. If it is God's will, we will serve with this Mission after I complete further study. 'Sing to the Lord a new song'—I will be teaching music in a Bible Institute. 'Sing to the Lord, all the earth'—This Bible Institute will be in Europe. I realize that the most important part of my ministry will be the last words of the verse—"proclaiming good news of God's salvation from day to day."



Marion Vandenakker

Or *Marion Vandenakker* as she shared her testimony:

"During my time at O.B.C. there have

been three things that God has particularly impressed upon my mind.

"In my first year, although there was a sense of satisfaction within myself, God needed to show me He was concerned not only with me, but with the entire community of His people. He brought this about through a combination of both my course called Christian Life in the Community, and my living in residence with 21 other girls.

"My second year saw the same connection between the teaching and the practical. The greatest influence was my theology course which involved the study of God and His attributes. My professor, in stressing the holiness of God, caused me to look at my own Christian life to see whether it was truly set apart. I was particularly impressed with the many instances in the Old Testament where God's people were not living up to His standard, 'be ye holy for I am holy.' These Old Testament examples made a deep impression, and in my own life a strong sense of sin began to develop. The standard that God had set for the people of Israel had to become my standard both in my day to day living and in my relationship with Him.

"This past year the aspect of God which has impressed me most has been His infinite mercy. As we studied the doctrine of man, I realized strongly man's desperate need for salvation. Just as strongly, I saw that man has no ability whatsoever to save himself. Here is where God comes in. As our studies in Romans made abundantly clear, God in His infinite mercy has sent His son to be the propitiation for our sins. These great facts not only made my own salvation more real and precious to me, but have deepened the conviction within me that I must share my faith with those who do not know Christ.

"I am grateful to God for what He has shown me of Himself. I realize, however, there is so much more to be known of Him, so that as I leave the college our class motto will be my goal and purpose, 'Thy face, O Lord, I shall seek.'"



Shirley Unger

Shirley Unger also related some of the experiences that God used to teach her more about His care for His children:

"If I had been asked to give my testimony a number of years ago, it would have been very simple. Today, however, my understanding of salvation is much more developed. As a result of my theology course on salvation, I have begun to grasp in fuller measure what Christ accomplished for me in His death and resurrection. He has far more to give than merely forgiveness from sin. In John 10:10 for example, He said, 'I am come that they might have life, and that they might have it more abundantly.'

"I can look back to one particular time when the Lord taught me in a practical way, an important lesson about life with Him. On Chorale tour last spring in Northern Ontario, part of our daily schedule included a Bible study on the Sermon on the Mount. After studying Matthew 5, I had to think seriously about whether I was salt of the earth or light of the world. Did my daily life show that I had the power and love of Jesus Christ within me? I realized that if my Christianity was going to be worthwhile, I would have to become an increasingly Christ-centred individual. To be Christ-centred, I knew that I had to get to know Him better, and that meant disciplined devotional life. I have realized that with God's help I must spend time with Him every day. If I do my part I know He will do His, for in Psalm 28:6,7 we read, 'Blessed be the Lord, because He has heard the voice of my supplication; the Lord is my strength and my shield; my heart trusts in Him and I am helped.' God has many times proven His faithfulness to the promises He makes in these verses.

"For example, after my first year in residence, my roommates and I faced the problem of finding an apartment to suit our needs and our budget. I had to leave the job of looking for a place entirely up to them, because I was spending the summer in Manitoba. There was absolutely nothing I could do out there except pray that the Lord would supply our needs. It was during this time, however, that God taught me one of my hardest lessons in regard to trusting Him. God was truly faithful, and He gave us just the right place at just the right price. Learning that lesson in my second year made it so much easier to trust Him for a place this last year.

"These past experiences have given me assurance that because I can trust the Lord in little things, I can trust Him for my entire future as well. He has given me a desire to work with retarded children. I have made inquiries with regard to a job in this field for next winter, and believe that the Lord will provide one for me. Whatever work I may be doing for Him, I want to be what Paul describes in 2 Timothy 2:21, 'a vessel for honour, sanctified, useful to the Master and prepared for every good work.'"



Dan Biggar

Dan Biggar had already won a cap and gown in graduating from university. But the graduation from O.B.C. in 1975 was of greater significance. As he said in sharing his testimony at the Baccalaureate Service:

"Before February 1971, I could not use these words from Psalm 34:1-2, 'I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make its boast in the Lord.' Christianity was only a Sunday morning ritual to me. Now, however, looking back I can see that God was there, working toward my salvation, and He was going to use a blizzard to accomplish it.

"I was at university at the time, Executive Vice President of the Student Union. All student clubs on campus needed approval from my office before they could function. Among the many organizations that I encountered was a new Christian club. This group was soundly committed to passing on the gospel to others on the campus.

"By February of 1971 I was within 4 months of graduating with my honours degree. I had left the student government and had much more spare time. Consequently I decided to attend the meetings that this Christian group sponsored. I had all the pat questions for them: What about the heathen? What about all the other religions? What about being morally good? One night, however, I decided to discuss the Bible seriously with those Christian students. At the end of that night one of the club members offered me her Bible to read on my own. Now was my chance to prove it false, I thought. I agreed to return the Bible next day, and then proceeded to my residence to read. Well the next day a blizzard struck which closed down the university for the rest of the week.

"It was one of the worst storms that we had that winter, and classes were cancelled. As a residence student I had nowhere to go and nothing to do for the week but read the Bible. I examined it all day, and long into the night. Finally as a result, I felt an inner compulsion to accept the Lord

as my Saviour. As Psalm 34 said, my soul could make its boast in the Lord. God had used a blizzard to bring him to Himself.

"Now my viewpoint and life style changed considerably at school. I delighted in reading the Bible and sharing thoughts from scripture with my fellow students. Even then while sharing my new-found faith, I felt a need for more Biblical knowledge. After graduating from university, it was this hunger for a better understanding of the Word of God and this desire to share with others that eventually led me to enrol at Ontario Bible College.

"Here I have made considerable

progress in my longing to understand scripture better and to share it more effectively.

"Perhaps the most valuable experience for me while here has been sharing in the Christian life. Bible College is a far cry from University. People there are usually too busy to share their lives with others. Here professors, students and staff are willing to be involved, willing to open themselves up, willing to put their Christian life on the line. This has been very worthwhile to me; this has impressed me most about our school.

"The future holds a promise of more of this sharing and interaction for me. I have

made preliminary contact with Overseas Missionary Fellowship and the suggestion has been made that I get practical experience in church work and further academic training. Again this will be a vital opportunity to combine academics and sharing with others as I work toward a Master's degree."

The Cap and Gown parade. An outward symbol of a course completed, a milestone passed. For O.B.C. graduates, there is a Way to go, a Will to seek, a Service to render. In the kingdom of God this is the brightest, highest goal. God give them courage to fulfill it.



Rev. Lambert Baptist is an alumnus of O.B.C. He has led the Alumni Association; been an outstanding pastor in the Fellowship of Evangelical Baptist Churches; and has seen his pastorates grow and develop under the blessing of God.

Then in 1975, something happened to him—he fell in love with Missions for the first time! He tells how it came about in the following article that I requested from him.

Because, as I sat on the platform of Temple Baptist Church, Sarnia, and heard him share his new vision with his people; and as he confessed to a previous lukewarm attitude to God's great global programme, the air was electric. People (and the Speaker) were deeply moved, some of us to tears, as this great big Dutchman opened his heart.

Perhaps a pastor will read this. Perhaps one of God's people who has only been paying lip service to missions, will read it.

But for all of us who read it, may God give us too, A New Vision.

—Editor

A NEW VISION

Lambert Baptist, B.R.E. '64

MISSIONS? . . . Yes, it's good, I have never been against it. I always loved the missionary and occasionally prayed for "those on the mission field," and it was of course a part of the "Pastoral Prayer."

Was this not sufficient? After all I was not called to the foreign field, so as Pastor, my focus had to be on our immediate area, "Home". This must be kept strong.

After graduating from London College of Bible and Missions (now O.B.C.) and entering my first church I began enthusiastically to focus on expansion, which in turn directed me into a building program. My mission became "wood and stone"—yes, God saw fit to bless the work and used that new edifice to His honour and glory, and during the ten years many precious souls were saved and baptized.

In the fall of 1973, God moved our family to pastor the flock of Temple Baptist Church in the city of Sarnia, Ontario. There I discovered something new, which I never had seen before. Here was a congregation not only enthused for missions, but also

giving in a generous way to the work of missions. During a mid-week service a most generous offering would be taken for a missionary speaker.

As I pondered over that which I saw and heard, God began to show me that something was missing in my pastoral life . . . "a love for missions."

One Monday morning at breakfast, I shared with my wife how God was dealing with me, and that I was to look away from wood and stone and focus on "missions" and that all the rest (such as extension and expansion) would fall into place.

I discovered that missionary speakers had something new to say—missionary letters became lively with exciting news, and I began to pray for individuals and their particular needs.

In February, 1975, my wife and I visited Moody Founder's Week in Chicago. We both looked forward to a great ministry. One of the speakers for that week was Theodore Epp of the "Back to the Bible Broadcast." I do not remember all that he

said as he traced the life of Moses. But one phrase I will never forget, for it seemed as a flash from heaven as the word thundered into my ears . . . "God's program is World Missions." I asked myself, "Where have you been all these years?" What was it that I had missed? If God's program was "World Missions" . . . had I been on the fringe of it all?

Coming home prior to our Annual Missionary Conference, I realized that this conference would be different. Desiring to get more deeply involved, I asked the Lord how to go about it. Would He please show me how I could become a part of His program.

The first Sunday morning at the commencement of our Missionary Conference Week, with our special speaker for that day, Rev. Doug Percy from O.B.C. in Toronto, I was able to share all this with the congregation. I had already shared it with my deacons. I told the congregation how God had been dealing with me and how God had used them and others to turn my eyes from a local to a global vision, to a lost and dying world, and that the amount designated for missions for 1975 had turned from a shocking amount to a challenging sum.

I must admit it is new to me, but I believe that God will direct us every step of the way. I thank Him for giving me a new vision. Missionary magazines, which I hardly glanced at before, have exciting news! It has been years since I read a missionary biography. Now I read them and am beginning to realize what I have missed.

I have a clipping before me on my desk. I took it from a magazine. If you did not see it before, allow me to give it to you. Perhaps God will use it to give you also a new vision.

"As soon as you become concerned with missions, your responsibility extends much further. Missions means getting in tune with God's plan for the world and caring about the things which He cares about."

This may be "old news" to some, but for me it's a "new vision." How I thank the Master for opening my eyes so that I may see that His "program is World Missions."

FROM DOUBT TO FAITH

Howard A. Kelly, M.D., F.A.C.S.*

I have, within the past fifty years, come out of all uncertainty into a faith which is a dominating conviction of the Truth and about which I have not a shadow of doubt. It has been my lot all through life to associate with eminent scientists and at times to discuss with them the deepest and most vital of all questions, the nature of the hope of a life beyond this. I have also constantly engaged in scientific work and am fully aware of the value of opinions formed in science as well as in the religions of the world. In an amateurish, yet in a very real sense, I have followed the development of archaeology, geology, astronomy, herpetology, and mycology with a hearty appreciation of the advances being made in these fields.

At one time I became disturbed in the faith in which I had grown up by the apparent inroads being made upon both Old and New Testaments by a "Higher Criticism" of the Bible, to refute which I felt the need of a better knowledge of Hebrew and of archaeology, for it seemed to me that to pull out some of the props of our faith was to weaken the entire structure.

Doubts thus inculcated left me floundering for a while and, like some higher critical friends, trying to continue to use the Bible as the Word of God while at the same time holding it to have been subjected to a vast number of redactions and interpolations: attempting to bridge the chasm between the older, reverent, Bible-loving generation and a critical, doubting, Bible-emancipated race.

Then I took another path, to which we might give the modern name of Pragmatism, or the thing that works. Test it, try it, and if it works, accept it as a guiding principle. I put my Bible to the practical test of noting what it says about itself, and then tested it to see how it worked. As a short, possibly not the best method, I looked up "Word" in the Concordance and noted that the Bible claims from Genesis 1 to Revelation 22 to be God's personal message to man. The next traditional step then was to accept it as the authoritative textbook of the Christian faith just as one would accept a treatise on any earthly "science", and I submitted to its conditions according to Christ's invitation and promise that, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

The outcome of such an experiment has been in due time the acceptance of the Bible as the Word of God inspired in a sense utterly different from any merely human book, and with it the acceptance of our Lord Jesus Christ as the only begotten Son of God, Son of Man by the Virgin Mary, the Saviour of the world.

I believe, therefore, that we are without exception sinners, by nature alienated from God, and that Jesus Christ, the Son of God, came to earth to die upon the cross and pay the penalty of the sin of the world, and that he who thus receives Christ as his personal Saviour is "born again" spiritually, with new privileges, appetites, and affections, destined to live and

grow in His likeness forever. Nor, can any man save himself by good works or by a commendable "moral life," although such works are the natural fruits and evidences of a saving faith already received and naturally expressing itself through such avenues.

I now ever look for Christ according to His promises and those of the Old Testament as well, to appear again in glory to put away all sin and to reign in righteousness over the whole earth.

Again, as faith reveals God my Father and Christ my Saviour, I follow without question where He leads me daily by His Spirit of love, wisdom, power and prayer. I place His precepts and His leadings above every seeming probability, dismissing cherished convictions and holding the wisdom of man as folly when opposed to Him. I discern no limits to a faith vested in God and Christ, who is the sum of all wisdom and knowledge, and daring to trust Him even though called to stand alone before the world.

Our Lord's invitation with its implied promise to all is, "Come and see."

**The late Dr. Howard A. Kelly, of Baltimore, held academic, professional and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh. For some twenty years Professor of Obstetrics and Gynecology in Johns Hopkins University, he was considered the most eminent of all authorities in that field.*

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SCIENCE AND THE SUPERNATURAL

Carl F. H. Henry, Ph.D.

Modern science has shaped a new earth—so it sometimes seems—and promises next to transform the heavens. Beyond many of the fondest dreams of the past, science and technology have changed man's existence, physically, socially and intellectually.

Is God Relevant?

For some reason, the explosion of scientific knowledge seems to have blasted God out of the world of learning. Since many university professors seem reticent to speak of God as an omniscient Person, their students understandably wonder whether the mountains of data accumulated through scientific and technological advances imply the irrelevance if not the unreality of God. In the words of Dr. Elmer W. Engstrom, Chief Executive Officer of the Radio Corporation of America—himself largely responsible for the organization and management of a research and development program that led to practical television service—"We live in an age when the results of science and engineer-

ing exercise the controlling influence in all walks of life."

Yet Dr. Engstrom does not stop there. Remarkably enough, while multitudes of twentieth-century men and women are tempted to look upon Science as a new god, and on the God of the Bible as outmoded, an impressive number of scientists—Engstrom among them—insist that it is science that is forever changing, while the God of creation is the same "yesterday, today and forever." Says Engstrom: "I accept as real God's ruling in the affairs of men and in all aspects of His creation, and I accept the validity of a scientific understanding of material things and the happenings of nature."

While some philosophers—notably, naturalists in the free world as well as dialectical materialists in the Communist world—contend that the scientific way of knowing disproves and discredits a supernatural faith, some leading men of science have stepped forward to expose the impropriety of such claims.

No Final Answer

"Modern science has made wonderful changes in our lives," comments Dr. James H. Shaw, associate professor of biological chemistry at the Harvard School of Dental Medicine. But "no standard for morals, no universal concern for one's neighbor, no satisfaction for the yearning human heart can spring from any amoral, impersonal body of knowledge. Science has no answer to man's dilemma."

"For me," he continues, "the answer is a personal relationship with God freely given by Him in response to faith in and commitment to Jesus Christ."

Have science and technology solved man's basic problems: the quest for ul-

timate truth by which to live and to die, the problems of moral and intellectual corruption, of crime, war and suffering? So asks Dr. Bodo Volkmann, professor of mathematics at the Institute of Technology, Stuttgart, Germany. His reply is pointed: "It is evident that mere scientific knowledge, however valuable, can never accomplish this. Nor do I think that religious efforts will ever suffice." It takes, he says, "something different from just adhering to some ethical principles or believing in some anthropocentric god. Rather do I believe in the God of the Bible as a Person, and faith in Him to me means commitment to Jesus as the Christ. Communication with Him changes man's life from within; it is here that the answer is waiting."

Just Pagan Myths?

What then of the widely trumpeted conflict between science and religion, and the bold claim that belief in the supernatural is akin to faith in pagan myths? This is not only an exaggeration and oversimplification—it is also a patent falsehood, and some scientists are saying so today with a directness that contrasts with the timidity of some theologians.

British scientist Malcolm Dixon, who is reader in enzyme biochemistry at Cambridge University, from which he holds the Ph.D. and Sc.D. degrees, thinks the time long overdue to "dispel the harmful idea that science is anti-Christian." He declares: "For over forty years I have been engaged in scientific research and teaching at the advanced level, and I have found no reason to think that there is any incompatibility between science and Christianity. Many of the greatest scientists have been Christian believers, and I should judge that there is now in this country about the same proportion of such believers among scientists as among non-scientists."

"The Great Divide"

Not the incredulity of the man of sound religious faith so much as the naivete of the naturalistic mentality established "the great divide" between Christian belief and unbelief, emphasizes Dr. John A. McIntyre, professor of physics at Texas A. and M. University. In Professor McIntyre's words: "The most distinctive characteristic of our times is the sophisticated knowledge of people in scientific and technical matters and their simultaneous ignorance and naivete concerning religious things. The general opinion seems to be that science has replaced religion as the source of answers for human questions so that religious ignorance is to be encouraged. Yet, how can science explain the terrible wars and persecutions of this century among the civilized nations, the lostness and boredom spreading rapidly through our materialistically affluent society, and the recent disintegration of the

family?" He continues: "As a scientist who discovered the Christian message as an adult, I can testify to the profundity and appeal of the Christian explanation of these facts: that man is estranged from God and that his life is empty and incomplete until he returns to God through His Son, Jesus Christ. Further, I know of no scientific facts which contradict this view."

Against naturalistic and materialistic theories of consciousness, Professor Thorson of Massachusetts Institute of Technology, says, "As a man who works in science, I do not find Christianity in any sense outmoded. On the contrary, my experience is that a personal relationship to Jesus Christ as God incarnate in man, a relationship of trust and love, is both possible in and relevant to daily life."

The case for the reality of the supernatural and for the enduring relevance of the Christian religion is not supported only by "Western" scientists from Europe and America. In Africa and Asia as well, some leaders are speaking about the decisive importance of spiritual and moral priorities.

A Settled Conviction

An Indian scientist, Professor H. Enoch, retired head of the department of zoology at the University of Madras, South India, states, "After more than thirty years of teaching, I am convinced that no established fact of science contradicts the Bible."

Dr. Philip Saber Saif, an Egyptian researcher in the Ministry of Education in Cairo, pinpoints the crucial decision facing contemporary man this way: "In this age, when nuclear experiments threaten the world with final destruction, the only hope for humanity lies in Christianity. God who has created man has also created science. I believe that no man of science has a proper reason for not becoming a Christian on the grounds of his science." He continues: "If a scientist comes to God he must come the same way as any other man. He must repent, confess his sin to God, and believe in Jesus Christ with all his heart."

Efforts to flippantly sweep aside the Bible and the claims of Christ are not valid in the light of the testimony of many prominent men of science. It now becomes a matter for the individual to seriously consider the claims of Christianity.

The Bible declares that, "The world by wisdom knew not God." (1 Cor. 1:21) It also says, "the fear of the Lord is the beginning of wisdom." (Ps. 111:10)

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord . . ." (Jer. 9:23,24)

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SUMMER SUGGESTIONS



A MEDIUM FOR THE MESSAGE

Most of our readers will have this issue of the Recorder as part of their holiday reading fare. Dare I hope that it might lead you into some other reading too? And dare I mention fantasy?

A year ago I gave way yet again to a life-long reading passion, and soaked my mind and heart in some of the most wonderful literature ever written.

An unabridged **Robinson Crusoe** with its splendid Christian testimony; the almost immortal **Pilgrim's Progress**; **Gulliver's Travels**, written by a theologian as he viewed the troubles and trials of Mr. Average Man; the **Narnia Chronicles** of C. S. Lewis; J. R. R. Tolkien's incomparable **The Lord of the Rings**; and George MacDonald's **At the Back of the North Wind**—these became a summer's mine-mine of rich reading; a refreshing, thought-provoking, inspiring season of imagination, fantasy and pure adventure.

I came out of that reading spate assured of the triumph of good over evil; the renewed vision of a "land that is fairer than day." Or as MacDonald says in one fantasy: "A great good is coming—is coming—is coming to thee . . ." Or again, "Something more than the sun, greater than the light is coming, none the less surely is coming that it is long upon the road." His veiled reference is to the second coming of Christ.

The reading was not all pure entertainment, although that was a plus value for me, I read Kathryn Lindskoog's **The Lion of Judah in Never Never Land**, a sort of "gospel according to the Narnia Chronicles" of C. S. Lewis.

And C. S. Lewis himself became fresher and more meaningful. How did he write **Screwtape Letters** and **Mere Christianity**? In 1929 Lewis picked up MacDonald's **Phantastes**, the story of a man who journeyed into "that other world" and

then back to his own.

Lewis was profoundly moved by the story, and that experience plus some others led him to Christ, and gave to the world one of the great Christian minds.

By 1929 MacDonald was long since dead, but his fantasies continued (and continue to this day) to speak to the hearts, minds and imaginations of countless numbers of people. His **Phantastes** and **Lilith** are again in print, thanks to Eerdmans Publishing Co., and **The Princess & The Goblin**, **The Princess & Curdie**, **At the Back of the North Wind** (issued by MacMillan Publishing Co.) ostensibly listed for children, are enjoyed by more adults! And a special Eerdmans Christmas offering was the publishing of MacDonald's short stories under the title **The Gifts of the Christ Child**.

Perhaps even reading a biography of George MacDonald might give fresh insight into the spiritual perception of an unusual man.

This may be one reason why C. S. Lewis was drawn to an investigation and then an acceptance of the Lord Jesus Christ as his personal Saviour. And it may also be one of the reasons why he pursued, together with J. R. R. Tolkien and other writers and scholars in that wonderful group of "Oxford Christians", a study of Christianity in all its facets. These intellectual giants met periodically with Lewis, and a major part of the time was spent discussing their recent manuscripts—including their fantasies.

What a shame there is no recording of those great minds, great hearts, discussing great literature. But at least we can delight in the product. Lewis gave the world not only the fantasy of Narnia, the imaginative (and Biblically flavoured) **Screwtape Letters**, but also the broad dimension of **Mere Christianity**, **The Problem of Pain**, **Reflections on the**

Psalms, **The World's Last Night**, **God in the Dock**, **Surprised by Joy** and some 35 other major works that have helped and blessed thousands of readers.

To read J. R. R. Tolkien's **The Lord of the Rings** is to have an inexpressible experience of the profound conflict between good and evil. With Tolkien's inexhaustible narrative energy, the reader is drawn along, often breathlessly, from adventure to adventure.

"Don't adventures ever have an end?" wonders Sam, in **The Lord of the Rings**. He immediately answers his own question: "I suppose not. Someone else always has to carry on the story."

"Let us," says another key character, Gandalf, "let us now go on with the journey we have begun." So be it.

Or someone might like to pick up Francis Thompson's **The Hound of Heaven** with an introduction longer than the poem, and both rich in considering the continuing grace of God.

Ballantine Pocket Books (New York) now has a series of "Adult Fantasies", one of the best being **Red Moon & Black Mountain** by Joy Chant.

Why all this? Three reasons. Summer is here, with time for ease and relaxation. Soak yourself in good reading. You may not have thought of including fantasy in your reading diet. Do so!

Then these authors might lead you into deeper and more meaningful reading, to the enrichment of your heart and life.

And finally, the use of fantasy, and its allegorical presentation can indeed be a medium for the message. If it can touch a man like C. S. Lewis and form one of the steps to Christ, it can speak to anyone.

A CHUCKLE!

"One genuine London eccentric is John Davies, a sandwich board prophet who has been predicting the imminent end of the world for 15 years. 'I've never given up hope that it will happen sooner or later,' he says."

And a final chuckle:

A man went in to a printer to have some large cards printed in bold, black face, attention-arresting type:

"THE END IS NEAR!"

The printer methodically took down the order, then paused at the section marked "Delivery Date."

"Is there any hurry for these?" he asked!

A LOOKING GLASS leads to Wonderland—and Lewis Carroll's imaginative adventure for his beloved Alice becomes one of the most widely quoted allegorical works of all time. And happy entertainment too, as generations of bug-eyed, big-eared children will attest.

But the world of fantasy is not just for children. Delighting adults as well, Alice's adventures have become illustrations for sermons, punch lines for oratory and political speeches, and exhortations for the everyday concerns of life.

As people look for meaning in an age of meaninglessness, fantasy is being rediscovered. J. R. R. Tolkien's *The Hobbit* and *Lord of the Rings* have become campus favorites. "Frodo is alive and well, and living in Middle Earth" read huge buttons displayed by university students in Kansas.

For the devoted followers of C. S. Lewis's *Chronicles of Narnia*, Kathryn Lindskoog has given us a perceptive study in *The Lion of Judah in Never-Never Land!* Lindskoog underlines how the very nature of fantasy forms a perfect vehicle for the Christian message.

What can fantasy say to the Christian? Or about the Christian life? Fantasy engages the imagination—a gift from God that sets man above all other creatures. It stirs hope and offers help to those who grope through the fog.

John Bunyan's *Pilgrim's Progress* has long been the classical example of fantasy and allegory in the hands of a master storyteller. Often quoted with the same breathless wonder as the Bible (some 80% of its text is biblical), the imprisoned tinker's fantasy gripped the imagination of the Christian world, each reader becoming involved with Christian or Christina in the journey through a peril-fraught world towards the Celestial City.

There are other stories, too, not so familiar to the Christian community, that should be read and reread today.

Jonathan Swift lived in the eighteenth century. A theologian of sorts and a

Fantasy Tells It Like It Is

From Gulliver's Travels to Tolkien and from Bunyan to C. S. Lewis, fantasy has a lot to teach us, says Douglas C. Percy.



church leader, he is best known for his fine-edged, satirical writing of man and his world. *Gulliver's Travels* is a monograph on mankind, a satire on human nature. In its day it was favorably compared with Bunyan's classic.

Swift also wrote *Tale of a Tub*, a satire on vanity, pride and the search for fame, intended for the "universal improvement of mankind."

In *Gulliver's Travels* Swift satirized the abuse of religion. *Lilliput* is the land where people are six inches high. And goals and ambitions are no higher. A main topic of discussion is: "Should eggs be broken on the big end or on the little end?" What a satire on some "small" people who insist on splitting theological hairs!

Brobdingnag is the next country visited on Gulliver's travels. Here people are 60 feet tall, and Gulliver is the dwarf. These "big" people can not understand his talk of war, unrest or sin. The barbed point is for readers who are too big to see the small concerns of others.

Gulliver also visits Flying Island

where people live "in the air." They are the satirized mystics, philosophers, inventors—an unhappy, miserable people who love not and are not loved.

His last "foreign" visit is to Houyhnhnms (don't try to pronounce it!) where horses possessed keen reason (horse sense?) and the people, the Yahoos, though in human form, were as brute beasts without reason or conscience. Perhaps here Swift zeroes in on man without God, "a beast before Thee."

Swift's picture is not remote from Romans 1. Unfortunately he left his satire to stand without "the blessed hope," and did not spell out the wonder that "where sin abounded, grace did much more abound."

Much of today's best fantasy writing comes out of the Christian intellectual community that gathered under the leadership of the well-known C. S. Lewis. Lewis invited other men to his study for periodic interchange of ideas, reading of manuscripts and discussion of them in a Christian context.

His *Screwtape Letters* are partly the product of this exchange. The letters, from Uncle Screwtape, a senior demon, to his nephew Wormwood, a neophyte devil, carry in their fantasy some of the most profound truths regarding biblical demonology, "spiritual wickedness in high places," that have ever been published.

Lewis's *Chronicles of Narnia* continue his journey into fantasy, and the seven books are stories of the triumph of good over evil, delightful travelogues into the mythical kingdom of Narnia. Are these stories just for children? They could well "keep children from their play," but they also keep "old men from their chimney corners."

Writing with perception in the dedication of *The Lion, The Witch and The Wardrobe*, Lewis says:

"Dear Lucy: I wrote this story for you but when I began it, I had not realized that girl's grow quicker than books. As a result, you are already too tall for fairy tales, and by the time this is printed and bound, you will be older still.

"But someday you will be old enough to start reading fairy tales again. You can then take it down, dust it, and tell me what you think of it."

Many older Lucy's have doubtless read it with profit and delight.

In another vein, Tolkien has produced fantasy that has become popular to the point of a fad. There are Hobbits and elves, trolls and humans, all

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gloriously bound together in thrilling adventure. But his *Lord of the Rings* is not a fairy story for children. It is a magnum opus (1200 pages) on the conflict between good and evil; pride and humility; friendship and enmity.

"The Strider" and Gandalf, Bilbo and Frodo are but a few of the sharply defined characters drawn from a fantastic world of men, magicians and little people. Tolkien presents the wonder horse Shadowfax who outruns the wind; trees that talk; evil birds (black of feather of course); and a host of attendant characters.

The ring of the fantasy has the power for good or evil, depending on who wears it, and the use to which it is put.

Fighting for control of the ring that is in the possession of the good Bilbo, Frodo and their friends, are names that speak of evil and darkness: The Dark Riders, Gollum, the Shadow Host, the Black Captain and others whose names spell peril.

Although this is a world of fantasy, we are familiar with its ideals. Here people love justice enough to fight for it. Here friendships still mean something and hospitality is expected. *The Lord of the Rings*, and its earlier story, *The Hobbit*, bring chills and cheers; fear and fun; tragedy and triumph. It is like being engulfed in a whole ocean of emotions—and you come out feeling cleaner, better, more wholesome.

Get out the books, the old and the new. Blow the dust off their pages, and let their words blow the dust off your mind. Relax with old friends. Meet some new ones. Let emotions run their gamut, and let truth prevail. As Frodo says:

"Still round the corner there may wait
A new road or a secret gate;
And though I oft have passed them by,
A day will come at last when I
Shall take the hidden paths that run
West of the Moon, East of the Sun." □

WRITINGS OF 'OXFORD CHRISTIANS' ASSEMBLED IN WHEATON COLLECTION

WHEATON, Ill. (EP)—With a grant totalling one-third of a million dollars, a small literary collection begun at Wheaton College in 1965 has mushroomed into the world's best collection on C. S. Lewis and various other modern British writers.

Wheaton's Marion E. Wade Collection, named in memory of its benefactor who was founder of ServiceMaster, now even surpasses the great Bodleian Library at Oxford with its original writings of Lewis, Charles Williams, and Owen Barfield.

The Collection also includes works by

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J. R. R. Tolkien, George MacDonald, Dorothy Sayers, and G. K. Chesterton, all of whom were often called "The Oxford Christians."

Recently the shelves and files of first editions, letters and manuscripts have increased so rapidly that the Collection has outgrown its home in Wheaton's English department. In addition, Wheaton vice-president for academic affairs, Donald Mitchell, has announced, "If the possibility arises, we would hope to build a replica on campus of Lewis' home near Oxford."

With its proposed completion by 1980, the house would contain an entire learning center of the seven authors.

Lewis, a self-declared "happy atheist" early in life, later became a leading spokesman for orthodox Christianity. A recognized scholar who for 30 years was fellow and tutor at Magdalen College, Oxford, he later held the chair of medieval and Renaissance literature at Cambridge University. Lewis is best known for his Christian treatises, mythical fiction and children's stories.

Since his death in 1973, Lewis' children's stories have become classics. In his "Chronicles of Narnia," children can enter a land of adventure, by passing through a special wardrobe. The impetus for this magic wardrobe was a wardrobe which stood in Lewis' home near Oxford. This elaborately carved collectors' item, perhaps the most famous wardrobe in the United States, was recently purchased by the Wheaton collection and stands in the school's English department. Numerous school groups and others visited Wheaton this year with a special interest in this intriguing item.

Lewis draws the same enthusiasm from adults as well. A Professor of English from Victoria University in Canada recently spent five weeks at the Collection studying the unpublished letters of Lewis. Wheaton Literature Professor Clyde S. Kilby, a personal friend to both Lewis and Tolkien and founder of the Collection, cited these two men as among the most widely read authors in this century. Their books are best-sellers on college campuses today.

the valley Beautiful

a fantasy



By
douglas c percy

By Way of Introduction

It was in the early 1930's, when as a teenager I faced up to the greatest decision in my life. Beset by the temptations and tests of all young people, yet a professing Christian, I found myself at a crossroads: Would I follow self, or Christ?

I had been a Christian but a short time, had been active in church programs, in I.S.C.F. and Pioneer Camp. But inside there was no full satisfaction or peace. There was tension and strain. Would I go on with Christ or plan and fulfil my own life?

The decision was made quietly, firmly and forever: I would give my all to Christ

and go on with Him, whatever His will might be.

Shortly after the decision, I followed what has been a pattern for my life as long as I can remember: I took a pen, and tried to set something of the experience down on paper. Now, more than 35 years later, I have come across that paper, and find that the experience is just as real, just as full, just as rich as it was then. What I wrote, in those early years, follows. I thought that you might like to share with me, the memory of that time, and perhaps capture anew, some of the joy, the wonder, the nostalgia and the mystery of a teenager's

Christian experience. This is what I wrote:

I awoke with a start. The Things were hovering over my bed. What were they? What did they want?

I sat up—then saw me, lying still and quiet under the covers, wrapped against the chill of the night. What was wrong? Why didn't I get up?

Then I heard a voice, a deep, sepulchral voice:

"Come with us."

"Who are you?"

"We are you. Come with us," and drawn by some irresistible force I painfully drew away from me on the bed, and followed them. There was no light, only the deep darkness of midnight. No sound, save that of a rushing wind. I gingerly stepped out into the velvety blackness. Then panic gripped me, and frantically I called out. No answer. I repeated my cry. No answer. And still in that awful silence, I felt myself picked up as a leaf is lifted in the wind, twisting and turning in its clutching current. But I was helpless, and the swift motion soothed my rising panic. I closed my eyes and waited.

Slowly and gently I felt myself falling, but so easily that the glide became a sensuous delight. I opened my eyes, as, with a gentle bump I felt myself set down. The new, blinding light dazzled me for a moment, then I saw that I was on a long, green, grassy sward that stretched as far as I could see in delightful, low, undulating waves. It looked so peaceful, so beautiful that for a moment I forgot about my captors.

Then I saw them, ugly, leering, deformed Things. I shuddered. They were repulsive to look at, distasteful to my imagination. I tried to turn away, but found myself instead, looking closely at them. They began to look familiar, like something or someone I had known.

"Who are you?" a second time I ventured the question.

"We are you!" and a second time the slow, mystifying monotone struck my ear.

"Me? What part of me?" I asked, even as cold, clammy fear was already clutching at my heart.

I heard them give ugly, loathesome, gleeful chuckles:

"I am the spirit of Harsh Temper."

"I am the spirit of Evil Thoughts."

"I am the spirit of Selfishness."

"I am the spirit of Hatred."

"We are the spirit of You!"

I recoiled. Me? It could not be, and yet

they were oddly familiar though strange.

They prodded me until I began to walk along the grassy sward, pulling or pushing me as I hesitated.

"Where are you leading me?" the question came out impulsively.

"This is the Path of Life," chuckled the fifth spirit, the spirit of me. "We are taking you along with us."

It did look beautiful. The rolling plain was green and verdant, while in the background rose the great, forested hills. Overhead a rather cloudy sunshine gave warmth and light. And my companions attempted to be jocular.

Perhaps it wouldn't be too bad.

As we travelled, I noticed that my companions became nervous, hurrying me along, faster and faster, keeping me always turned away from the edge of the foothold along which we hastened. And as we pressed on, I noticed the scenery subtly changing. The fresh, early beauty was giving way to a harsh, coarser beauty. The sky was gradually darkening, the wind was rising, and the air grew cold and clammy.

Suddenly as if drawn by some inner instinct, I turned away from the direction in which they were forcing me, and to my amazement I noticed a yawning chasm, scarcely at my feet. I stopped in panic.

With snarls the Things turned on me, dragging me back from the precipice, but not until I had seen a valley of such intense beauty that I cried out with the wonder of it. It seemed to call to me, and I tried to shrug off the demanding hands.

With puny and failing strength I fought the Things. Weakening ever weakening, I was dragged farther and farther along the path toward what appeared to be only barren scrubland, while over it all hung a pall of darkness. I pushed feebly against them, uselessly flailing as they dragged me along, further and further from the valley.

I had just about given up, when suddenly I heard a whirling sound, and with a cry of joy I saw a host of others, speeding quickly up the narrow path that led to the edge of the precipice. The cry died in my throat as I saw the leader, tall, beautiful and of a radiant countenance, coming with the speed of light and followed by the others. They came with a rush, and I noticed a great standard waving over them like the banner of a triumphant monarch, while on it was a single word that I barely saw before I was once more jostled and pulled with frenzied ferocity along the path. But that one glance was enough. The word was LOVE.

With the swiftness of the light they radiated, the newcomers set upon my companions. The Things were strong and fought bravely, but the strength of the host of Love was overwhelming, and soon they were scuttling towards the scrubland, sobbing as they ran.

I stood in stupefied amazement, and

remained so until I felt a soft, pleading hand upon my arm. I turned to find one of my champions standing beside me.

"Come with us," the voice, like rippling water of a moonlit stream fell upon my ears. It had a strange, yet a strangely appealing sound. Used to the harsh notes and mannerism of the Things, my ears were well nigh calloused to the gentle murmurings I now heard.

"Who are you?" the oddly familiar question once more sprang to my lips.

"I am the spirit of Music," came the same limpid notes, so charming, so irresistible. "Come with us."

I turned to her companions:

"I am the spirit of Purity," said one, tall, fair and in gleaming white.

"I am the spirit of Sweetness and Joy."

"I am the spirit of Friendship."

I turned and saw the leader as he bent over one of my erstwhile companions who now lay quiet and still on the ground.

She stood up as I turned. "And I," she said, "I am the spirit of Love."

"Who sent you here?" I asked, as slowly my senses returned. "How did you know that these Things were carrying me along the Path of Life towards the barren wilderness?" and my arm swept in that direction.

"We were sent here," said Love, "by Another, Whom we serve."

"And the Other is . . ." she did not finish the sentence. From the semi-darkness that had begun to envelop us, there burst forth a great beam of light, and He came forward. So great was the light that came with Him, that the other five, bright though they were, paled and disappeared in its radiance.

"Come with Me," He said, simply and quietly, every word echoing in my throbbing heart. "Come into the Valley Beautiful with Me."

I stepped forward, but paused at the edge of the cliff, and looked in wonder at my new Companion.

"There is no path," I said, as together we stood at the brink.

"Say not that," replied the One beside me. "Mayhap Love will find a way."

I felt a strong hand upon my arm, and in the dazzling brightness I saw the faint outline of the spirit of Love. I followed her pointing finger, and there, a few feet from where we were standing, I saw a path, narrow and steep, with room for only two to walk abreast.

Together, my new Companion and I started down the path that led to the Valley Beautiful, of which I had scarce had but that hurried, panoramic view.

Down, down we went together, while constantly I felt the presence of the spirit of Love and the others hovering round about. Down, down we went into the great depths that seemed all at once bottomless. And beside me was my Companion, urging me gently on.

At last we paused, and I turned to Him.

"Fear not," He said, "we merely rest. There are great depths to this Valley that you cannot reach now . . . it is indeed unfathomable . . . but some day . . ." He paused again, and from my heart I filled out the rest of the words . . . "Yes, someday, in God's tomorrow we will plumb the depths of His love."

I turned in my path. Yes, it was indeed beautiful, it was glorious. We travelled on.

Soon I noticed a change. A rocky bed appeared on the path, paining my feet with rough, jagged edges. Great thorn bushes lined the way, and with fingers of steel, clutched at my legs.

I felt another hand on my arm. I turned. Beside the spirit of Love I saw another . . . it was the spirit of Sweetness and Joy. I strode on. The stones felt downy soft, the thorns seemed to inject sweetness into my blood. The spirit of Love touched my arm lightly, with understanding and sympathy.

Great boulders blocked our pathway, seemingly insurmountable, but as we clambered over them, from the higher heights thus attained we saw greater beauty ahead.

Clouds gathered and raindrops fell, large caressing, velvety drops that were soothing and cooling on my hot and fevered brow. I threw back my head, exulting in their freshness.

Then glorious sunshine again.

Suddenly a new note struck my ear. Once more I turned, but saw nothing. I listened with rapt attention, and slowly there rose, swelling on the soft breeze of the valley, the sound of music. I felt a pressure on my arm, and saw the spirit of Music smiling at me, while the paeon rose and fell on the scented air. I gave a joyful response to the pressure on my arm, and turned again to my path.

Thus we journeyed, my new Companion and I, surrounded by the spirits of Love, Music, Sweetness and Joy, Purity and Friendship.

"Whither does this go?" I asked my Guide.

"This leads to the Valley Beautiful," replied He. "As we journey, the sunlight will lessen and twilight will come. But fear not the darkness. The way may become difficult and dangerous, but fear not the way. The banner over you is Love. And remember, after the night, the sunrise will surely follow."

His voice died away as I heard a great, new, swelling note as the spirit of Music burst forth

"Sunrise tomorrow, sunrise tomorrow,

Sunrise in glory is waiting for thee;

Sunrise tomorrow, sunrise tomorrow,

Sunrise with Jesus, for eternity."

As I pondered these words, I heard my Companion speak, and turned to see Him with His hand outstretched to me:

"Come after Me, and I will make you,"

He said, His hand reaching out to me.

"Come and I will show you the path of Life, I will make the crooked places straight, and the rough places plain. I will supply all your need. I am willing that you, as My child, shall be My servant, to help someone else who is finding the pathway bare, barren and disappointing. Someone who is treading the pathway alone, discouraged, without a guide or a helping hand. Without a goal or promise of rest along the way. Without a home at the end, where sickness, suffering and failure, tears and sorrow can be forever banished.

"Yes," He continued, "to you and to all young people, I will give life, and life abundant."

His face grew solemn and grave. He drew closer, and put His hand on my shoulder. Then I noticed that it was a hand that had been pierced and torn. "I have made you with My hands, and thus far, I have been preparing you to serve Me, and to serve others for Me. Now you are ready. You can now go and help the people of your world. I, the Lord Jesus Christ, your Head, your Lord and Master, will be here to walk beside you always. I will help you in the task I now entrust to you. I give you a great responsibility. Alone, you dare not, you cannot accomplish it. But with Me, you will find that I will perfect that which concerneth you. I will be all that you need, spiritually, physically, mentally. Do not fear the unknown, for I will open the way for you, and no man can shut it. Only be My mouthpiece and My instrument, and I will play upon your life, music such as the tired and weary multitudes need. And they will find in Me, what you have found.

"And remember this: each day that opens before you is a day of opportunity, privilege and responsibility, which you have never had before and which you will never have again.

"Now your path lies before you. Go into the Valley Beautiful. Walk carefully and bravely on. Pray on. Be patient, kind and true. Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think of these things. Love Me and love others, and lead them into this path of life." His voice faded, as slowly He moved away and darkness closed in.

I awoke with a start. I was lying in bed, clutching the covers against the chill that came with the gentle breeze through the open window. I sat up . . . then remembered my dream. A dream? A fantasy? I know not. But in that waking moment of the early dawn, I know I said:

"Lord Jesus Christ, I am Thine and all that I have is Thine. Take me and use me, when and where Thou wilt."

I had entered the path of life.

A COLUMN OF TRIVIA

LAST CHAPTER ON "OPEN MARRIAGE"

The peculiar permissiveness that is rocking our social structures has left nothing untouched, nothing sacred, nothing homespun, happy and unpretentious. Recently a book came for review, called "Creative Divorce." Not destructive, not corrosive, but "creative". It was set aside after reading with a heartfelt "ugh".

My friends and acquaintances are working on creative marriage, and surprisingly, are making it work! With God as a partner.

Another book was "Open Marriage," a best-selling hymn to sexual freedom as a key to stable marriage. You've guessed it. The authors, George and Nena O'Neill have filed for divorce.

When will people learn that marriage in Christian bonds, before God and according to His Word is THE MARRIAGE? Made in heaven perhaps. But at least blessed by God—and He can make marriage a heaven and a haven on earth.

NOW THIS IS EDUCATION

The U.S. News & World Report lists some gimmicks in education that bypass essentials and major in minuscule minors. They are:

1) The U.S. Dept. of H.E.W. (Health, Education & Welfare) has selected 500 school districts where about half a million youngsters will be taught "how to grow up to become good parents." Good idea, if they also learn to be good kids!

2) Colouring books for kindergarten pupils are out, because the children have to stay within prescribed outlines, "whether they want to or not!" Now that's freedom.

3) There is a 28 day course at a Junior College on keeping silent. 5 credits!

4) Adult education offers a course on how to imitate animals. Donkeys? Monkeys? Or is education going to the dogs?

There seems little emphasis on arithmetic, writing and reading (not even the ungrammatical 3 R's!), history, logic (thinking clearly) and other basics to true education.

FOR THE BIRDS

The Rev. Lindsay King wanted to join two mynah birds in matrimony, but his Willowdale United Church congregation (Toronto) came out, 5 to 1, against it.

The minister received 112 responses in letters and phone calls after mentioning the marriage plans of "Rajah" and "Rani".

"They felt the ceremony would make a mockery of marriage," Mr. King said. "I'm

personally disappointed it didn't go ahead."

Mr. King was introduced to Rajah last year by its owner, Colin Kerr, who formerly ran the Mynah Bird club. He had asked that his talking bird be blessed in the city's main square. When Mr. Kerr suggested that the blessing be repeated at another location, the minister proposed that Mr. Kerr's female bird, Rani, take part.

Rajah and Rani may yet be "married" officially. According to Mr. Kerr, groups in New York City, some of the biggest gambling casinos in Las Vegas and at the Skylon Hotel in Niagara Falls, Ont., are vying for the privilege.

Oh, no!

GOD AS 'HE' IS CHALLENGED

Los Angeles—"God should not be referred to as 'He,'" according to new guidelines received here as written by the Lutheran Church of America's office for communication.

The guidelines note that God is not "merely masculine." Suggestions are made for finding alternatives that "avoid this narrow view of God."

Genderless descriptions which avoid the pronoun "He" include Sustainer, Shepherd, Source of Life and other alternatives to the direct address of the word, God.

The guidelines are not an official church document but have been authorized for circulation. The guidelines recommend ways to avoid bias about sex, race, nationality and religion in language.

I wonder what will be done with the Lord's prayer and "Our Father"? How silly can people get?

THIS ENGLAND

Or how about this poking fun at the English by the English:

"In the ancient market town of King's Lynn, public cemeteries raised their burial charges and blamed the increased cost of living."

"Outside a park in the Cornish resort of Newquay, the town council put up a notice saying 'No person shall walk, run, stand, sit or lie on the grass in this pleasure ground.'"

"At the height of a dispute between Britain and Iceland over fishing limits, the Daily Mirror complained: 'Iceland must stop exploiting the fact that she is a small and weak country up against a large and powerful one.'"

"One man wrote to the Daily Sun during last winter's power crisis saying he bought a batch of candles marked 'imperfect.' 'That was an understatement,' he said, 'They hadn't any wicks.'"

"MEN OF THE TIMES"

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THREE FACULTY MEMBERS LEAVE OBC TO SERVE THE LORD IN OTHER AREAS



Mrs. Helen Adams, M.A.

Mrs. Helen Adams

For ten years Mrs. Adams (wife of the Chairman of the Music Dept.) has taught English at O.B.C. A gifted lecturer, speaker and writer, she has made an invaluable contribution to the training of young people for the service of the Lord Jesus Christ.

Now Helen leaves us, and plans to serve the Lord in the area of social work. She also hopes to have some more time to devote to writing. She leaves our College community, but not our fellowship or our hearts.

God bless you and continue to use you, Helen.



Miss N. Eby, B.S.M.

Miss Nancy Eby

Nancy came to us as a student in 1965, and with the exception of one year spent elsewhere in further study, has remained ever since.

Her years here, both as student and teacher in the Music Dept., have been characterized by a deep dedication to the Lord, and to her areas of responsibility.

Now she carries this dedication into a new ministry. Nancy looks forward to service on the Mission field as the Lord directs, and our prayers go with her as she continues to use the many gifts God has given her in continuing service for Him.



Dr. Carl F. Robertson

Dr. Carl F. Robertson

After three years in the Dept. of Biblical Studies, Dr. Carl (earned during his time with us) leaves to begin a local church ministry in Pittsburg, Pa., where he will also be working with a number of colleagues in the formation of a new seminary.

We have appreciated the fellowship and ministry of Carl and Kathy among us, and wish them God's best in this new venture.



Miss Nancy Black, B.R.E.



Rev. G. W. Dorey, M.A.

OTHER FACULTY CHANGES

While Mr. Dorey, the Registrar, is on sabbatical to teach in Manila, Philippines, under Far Eastern Gospel Crusade, his office will be filled by Miss Lillian Scobie who has been Director of Admissions.

Filling the Admissions office will be Miss Nancy Black who graduated in 1971, and has served as secretary in the Christian Education Dept.

The Department of Pastoral Studies, also headed by Mr. Dorey, will be filled by Dr. M. Di Gangi of Bible & Medical Missionary Fellowship, to teach Biblical Preaching and Pastoral Ministry; while Rev. Malcolm Rust of Woodbine Heights Baptist Church will teach a course on Evangelism.

Other changes include Mr. Brian Roe also assuming the responsibility of Director of Evening School along with his teaching in the Bible Dept., and Mr. John Franklin becoming a full-time faculty member. He has been teaching part-time for several years.

Do you pray for our Faculty and Staff? They need this fellowship too.



Miss Lillian Scobie, M.A.



Mr. John R. Franklin, M.A.

HARRY J. FROGLEY

Joining the staff as Assistant Director of Stewardship is Harry J. Frogley who has been a longtime member of the O.B.C. Corporation and well known Toronto Christian businessman.

Mr. Frogley has been associated with many Christian organizations as well as O.B.C., so he is both familiar with and well known in the Christian community.

He leaves his brokerage firm to join our staff in this stewardship capacity. We welcome the Frogleys into our closer fellowship. Their son Mark is already a junior at the College.



Mr. Harry J. Frogley

"We are all parts of Christ's body and it takes every one of us to make it complete, for we each have a different work to do. So we belong to each other, and each needs all the others."

Rom. 12:4,5 L.B.



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PHILOSOPHER WARNS THAT NEO-ORTHODOXY IS BEING TAUGHT AS 'EVANGELICALISM'

An internationally known evangelical philosopher charged that "neo-orthodoxy is being taught under the name of evangelicalism" in many American evangelical seminaries and churches.

Dr. Francis A. Schaeffer, founder of the L'Abri Fellowship in Huemoz, Switzerland, spoke at a special service at Calvary Presbyterian Church.

The scholar, a clergyman of the Reformed Presbyterian Church, Evangelical Synod, declared that "the methodology of existentialism has really won. There will be many theological seminaries which will call themselves evangelical but start to put an emphasis that not all the Bible is revelational."

He urged Christians to understand "in our pulpits, in the articles and books we write, in the way we talk, that the battle is really there. The battle is whether the Bible gives us authority, is without error where it

teaches about the cosmos or about history, or whether it just gives some vague sense of religious history."

Dr. Schaeffer, who delivered a major paper at last year's International Congress on World Evangelization in Lausanne, Switzerland, was critical of the affirmation of Scripture that was contained in the Lausanne Covenant. Although the original statement has been strengthened at his insistence, he said here that it still did not go far enough.

As contained in the final draft of the Covenant, the statement declared endorsement of "divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written Word of God without error in all that it affirms, and the only infallible rule of faith and practice."

In Dr. Schaeffer's view, the phrase "in all that it affirms," has opened the door "for many, many people trying to find in it an escape hatch to say in reality the Bible doesn't affirm anything where it touches history of the cosmos." (Evangelical Press)

Alumni News

Compiled by: Ione Essery

REV. DENZILL RAYMER HONOURED

Our Alumni continue to honour the Lord and distinguish themselves, as they serve Him in a thousand different roles.

Denzill Raymer '40 came to O.B.C. as an engineer who felt called to preach and teach, and for the last 35 years has done just that.

He combined his engineering skills (with C.I.L.) and preaching while in Montreal. Soon the important task won out, and Canadian Industries Limited lost a good man. The church gained one.

In 1948 Denzill was invited to Ontario Bible College (then T.B.C.) and he carried both teaching and administrative loads. In the latter area, he was Secretary of the College, Secretary of the Board of Governors, Superintendent of Student Activities (an office now filled by a Dean of Students) and was also Alumni Secretary.

He left O.B.C. to serve at Winnipeg Bible College; then back east to a pastorate in North Bay; and since 1963, teaching at Central Baptist Seminary.

Along the way he also studied in London, England and Wheaton College and has become an archaeologist in his own right. What about spare time?

At C.B.S. Mr. Raymer served as Registrar and now is Dean of that institution. This year, he was honoured with the degree Doctor of Divinity (honoris causa without a doubt) by Northwest Baptist Theological College, Vancouver, B.C.

The O.B.C. Alumni salute one of their own, and congratulate Dr. Raymer. We can thank God for a man "sent from God", who contributes so much to His service. (D.C.P.)



Alumni President Gord Dorey watches as Dr. Adrian congratulates Fred & Dorothy Simmonds.

MORE ALUMNI HONOURS

ONCE AN ALUMNUS OF O.B.C.—always an alumnus! But some of our graduates are more so than others! Confusing? Then just follow the story of Fred and Dorothy Simmonds.

In 1948, Mr. & Mrs. Simmonds arrived in London to begin studies at Ontario Bible College, and experienced their first graduation in 1951.

That same year they applied to, and were accepted by, Africa Evangelical Fellowship and began to serve the Lord in that great, sleeping giant of a continent.

Once established, they realized that to both awaken and serve the people, a major force would be radio, and by 1958 they began their first broadcasts.

In 1967, while on furlough, Fred graduated a second time from O.B.C. with the B.Th. degree, then returned to South

Africa and his radio ministry.

In 1974 it was Dorothy's turn ("Dot" to her friends) and she was back at school, graduating in April 1975 with the B.R.E. degree.

Since God had both called and provided for a radio ministry, the Simmonds became part of a great, worldwide radio ministry, Trans World Radio. Fred is Director of Programming. And two lives (and four graduations) are being used of God to reach the peoples of Africa south of the equator.

At the 1975 Graduation, Fred and Dorothy Simmonds were honoured by the Alumni Association in making them members of Delta Epsilon Chi, the Honour Society of the American Association of Bible Colleges.

We thank God for Alumni like the Simmonds team and for the 4973 others who serve Him around the world.

ANOTHER GREAT ALUMNI HOMECOMING!

October 17-18, 1975

THEME: "BEHOLD I WILL DO A NEW THING." Isa. 43:19

As we start our 81st year as a Bible College, we look FORWARD as an Alumni Association, to great things, new things, attempted for God. Plans will be revealed for the "NEW THINGS" God is leading the College into.

Meet the NEW PRESIDENT. Hear about the NEW PROGRAM. Learn about NEW MINISTRIES. Welcome NEW ALUMNI. Will there be a NEW CAMPUS? NEW BUILDINGS?

This is a Homecoming you cannot miss.

HOLD THOSE DATES! SAVE SOME OF YOUR HOLIDAYS!

LET ALUMNI, OLD AND YOUNG, TURN TOWARDS 16 SPADINA ROAD ON OCTOBER 17 and 18.

SEE YOU!

TOPPLING CASTLES IN THE 'SANDBOX OF SUBJECTIVITY'

"As Western civilization nears its end, which I am quite sure it is," author and Christian Malcolm Muggeridge told the Washington Star-News, "What happens is that there is a death wish, and part of that death wish is to destroy the possibilities for survival . . . The possibilities for the practice of the moral virtues, which are essential in a decent civilization, are being destroyed."

That destruction has been achieved largely through "the sentimentalization of Christianity, and from the turning away from Christianity's spiritual values in favor of sentimental-humanist values. If you translate Christian faith into terms purely of what are called 'good works' whether arranged privately or through government agencies, then you destroy it. The one absolutely certain way of destroying Christianity is to say that when Jesus said His kingdom was not of this world what He meant was that it was of this world."

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Welcome to the Alumni . . .

GRADUATING CLASS OF 1975



"THY FACE, OH LORD, I SHALL SEEK."

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CLASS HYMN

(arranged from Psalm 27)

THY FACE LORD WILL I SEEK

One thing have I desired of the Lord,
That will I seek after;
That I may dwell in the house of the Lord
All the days of my life.

Chorus:
And my heart said unto Thee,
Thy face Lord will I seek.
All the days of my life
Let me sing.

A NICE LETTER TO GET!

Dear Friends:

The arrival of the O.B.C. Recorder (and in its new format) reminded me to send in my small contribution to the Alumni Fund. (Good idea! Ed.)

How I enjoy each issue of the Recorder with news about college activities and alumni doings as well as poems, letters, stories and interesting reprints, along with its great variety of splendid articles on timely subjects.

Having just become a senior citizen myself, Jane Scott's poem in the March/75 number of the Recorder was especially appreciated, as was also (because I have a 91 year old mother) Annie Soper's lovely letter.

I saw the following verses taped on the wall at the hairdresser's recently and thought them worth copying:

"Blessed are they who understand my faltering steps and palsied hand.

"Blessed are they who know that my ears today must strain to catch the words they say.

"Blessed are they who seem to know that my eyes are dim, my wits are slow.

"Blessed are they who looked away when coffee spilled at the table today.

"Blessed are they with a cheery smile who stop to chat for a little while.

"Blessed are they who never say, 'You told me that story twice today.'

"Blessed are they who know the way to bring back memories of yesterday.

"Blessed are they who make it known that I am loved, respected, and not alone.

"Blessed are they who know I'm at a loss to find strength to carry the cross.

"Blessed are they who ease the days on my journey Home in loving ways."

—Walker

How thankful I am that O.B.C. is still standing true to God's Word—"holding forth the Word of Life." May the Lord continue to bless Ontario Bible College.

Yours in Him,
E.S. '31

ON THE HOME FRONT

□REV. & MRS. LARRY BIGELOW '49 (FRANCES HALLAM '46) commenced their ministry at the Fellowship Baptist Church in Collingwood, Ont. and the Rock Mills Baptist Church near Flesherton on December 22, 1974.

□MR. GARY CARTER, B.Th. '70, is Christian Education Consultant for Ontario, with David C. Cook Publishers.

□REV. GEORGE CLEMENT '37 is on the staff of Black Creek Pioneer Village in Toronto where he is Interpreter of Artifacts and Pioneer Ways. He is also preacher in residence for occasional services in the 120 year old chapel.

□REV. HARRY EDWARDS '51 in Calgary

was appointed Moderator of the South Alberta Evangelical Baptist Association in November, 1974.

□REV. NORMAN FINCH '50 commenced his ministry at the Fellowship Baptist Church, Burford, Ont. in February.

□REV. & MRS. LANCE JOHNSON, B.Th. '69, (MARILYN ORMISTON, B.R.E. '70) commenced their ministry at Huron Park Baptist Church, Woodstock, Ont. in May.

□REV. FRANK LIUZZI '69 pastoring the New Testament Assembly in Downsview, Ont.

□REV. & MRS. WINSTON NEWMAN, B.Th. '64, (KATHRYN DUNCANSON '65) pastoring the Presbyterian Church in Leaskdale, Ont.

□MISS ETHEL PARKER '48 has been appointed Secretary to the General Director of U.F.M. in Philadelphia, Pa. U.S.A.

□MR. DAVID PAVEY '70-'71 received an Hon. B.A. in Business Administration at the University of Western Ontario, London, Ont. in June.

□REV. BRUCE PENNY '53 has assumed the Administrative Directorship of the senior citizens' residence, Ray McCleary Towers on Logan Ave., Toronto.

□MR. & MRS. ED. POINTNER, B.R.E. '70, (STEPHANIE CARKNER, '68-'69) pastoring Austin Square Baptist Church, Hamilton, Mass.

□MR. MARK RHODES '71-'72 received his B.A. from Manahath School of Theology, Hollidaysburg, Pa. in May.

□REV. & MRS. HENRY RUSSELL, B.Th. '61, commenced their ministry at Bonar-Parkdale Presbyterian Church, Toronto in January.

□MR. CARL SIMONS, B.R.E. '75, commenced his pastoral ministry at Calvary Bible Church in Smiths Falls, Ont. on December 27, 1974.

□REV. & MRS. EARLE SMITH '53 (RUTH KING '55) pastoring Calvary Baptist Church and teaching at the Seaway Baptist Bible Institute in Cornwall, Ont.

□REV. & MRS. C. W. SORLEY '28 (MURIEL '29) pastoring Bloomington Christian A.G.C. Church and Vivian McCormack Memorial Church near Stouffville, Ont.

□REV. & MRS. ORVILLE THAMER '31 (ETHEL NEAL '30) pastoring Madoc Baptist Church, Madoc, Ont.

□MR. & MRS. RONALD THORNTON, B.R.E. '74 (BEVERLEY McCORMICK '65-'67) commenced their ministry at Minden Gospel Church, in January.

□MR. & MRS. ALEX "SANDY" YOUNG, B.Th. '74, began their pastoral ministry at Olivet Baptist Church, Verdun, Que. on June 1. He received his B.A. from the University of Waterloo in May.

□MISS MARION WYSE, B.Th. '74, received her B.A. from Waterloo University in May.

□MR. & MRS. GORDON ABRAHAM, B.Th. '75 (RUTH FELHABER '70-'71) pastoring Markdale Baptist Church, Markdale, Ont.

□MR. & MRS. PAUL ADAMS, B.Th. '75 (CANDY HARRIS '72-'73) in Thistleton, Ont. where he is Youth Director of Thistleton Baptist Church.

ON FURLOUGH

□MISS EVELYN ARMSTRONG '57 (O.M.F.) from Manom, Thailand in April for 6 months.

□REV. MEL CUTHBERT '51 from Brazil, S.A. has been appointed Canadian Representative of A.B.W.E.

□MISS MARJORIE DANCE '51 (S.I.M.) Egbe Hospital, Nigeria, on a mini furlough in June.

□MISS AUDREY FINKBEINER '52 (B.M.M.) from St. Lucia, W.I.

□MR. & MRS. HAROLD HIDE '48 (S.I.M.) from Kagoro, Nigeria in June on a mini furlough.

□MISS BEATRICE LOVELADY '50 (A.E.F.) from Durban, S.A. in June.

□REV. & MRS. GEORGE McALPINE '37 (FRANCES WOODS '37) from the Chad, Africa in April, (T.E.A.M.).

□MR. & MRS. CLINTON NEWMAN '67-'68 (A.E.F.) from Swaziland, Africa in May.

□MISS DOROTHY PALMER '29 from Brazil, S.A. (Indep.) in March on an extended furlough.

□MR. & MRS. TOM PHINNEMORE, B.Th. '69 (PENNY, B.Th. '70) from Papua, New Guinea, in April.

□MISS WINIFRED PRICE '49 (F.E.G.C.) from Japan in June.

□MISS IRENE QUICK '48 (A.E.F.) from Durban, S.A. in June.

□MR. & MRS. WM. ROGERS '49 (S.I.M.) from Ethiopia in June.

□DR. & MRS. A. P. STONE (BERTHA ZIMMERMAN '44) to Somerset, England in April, from St. Stephen's College, Delhi, India.

□MR. & MRS. ED VANDERMEER '68 (MARION MILLER, B.R.E. '68), from Irian Jaya, Indonesia in June (U.F.M.)

□MR. & MRS. LYLE WILTON '68-'69 (A.I.M.) from Obo, C.A.R. Africa, in May.

TO THE FIELD

□MISS HELEN BACON '63 (O.M.F.) to Saiburi Christian Hospital, South Thailand in April.

□MR. & MRS. DONALD BAKER (ANNE

BAILEY '69) to Tanzania, E. Africa (A.I.M.) in May.

□MISS BEVERLEY BOYLE, B.R.E. '71 to Spain in March, with Literature Crusades.

□MR. & MRS. GEORGE BUTCHER, B.R.E. '68 (EUNICE ROBERT '68) to Natal, South Africa (C.M.M.L.) in March.

□MR. & MRS. KAMYL CADINOUCHE, B.Th. '73, (LORRAINE MORRIS B.R.E. '73) to Mauritius (A.E.F.) on April 4.

□MISS ROBERTA FRYERS '63-'65 (O.M.F.) to Saiburi Christian Hospital, South Thailand in May.

□MR. & MRS. DAVID FULLER '53 (O.M.F.) to Mindanao, Philippines in May.

□REV. & MRS. SAM GOERTZ '38-'39 (S.I.M.) to Ghana in June after a short furlough in Canada and U.S.A.

□MR. & MRS. JIM GRAHAM, B.R.E. '74 to Jamaica in April with I.S.C.F.

□MR. & MRS. KEN GRANT '66 (JOY ADAMS '65) to Quito, Ecuador (W.R.M.F.) in April.

□MISS LESLEY KAYSER, B.R.E. '70, (A.E.M.) to Bolivia in June.

□MR. WILLIAM MADUBUKO, B.Th. '73, received his M.A. in Church History from Wheaton College, U.S.A. in March and returned to Aba, Nigeria as Principal of Aba Bible College.

□MR. & MRS. JIM TURPIN, B.R.E. '72, (RUTH REGNAULT '69-'70) to Norway in June under W.O.L. Inc.

□MR. & MRS. HARRY WILSON, B.Th. '64 (CAROL HISEY, B.R.E. '63) to Austria under B.C.U. on February 6.

□MISS HAZEL WRIGGLESWORTH, B.R.E. '52, (W.B.T.) to the Philippines in April.

MARRIAGES

□MISS GRACE BEATON, B.R.E. '75, to MR. DAVID BANKS, B.R.E. '75, at Rexdale Alliance Church, Rexdale, Ont. on May 3. MISS RUTH LOCKHART, B.R.E. '75, and MISS JOAN GALE, B.R.E. '75 were Bridesmaids. MR. BRIAN TUCKER '76, was the Best Man and ERIC BONFIELD '76, and GORDON MARQUIS, B.R.E. '75 were Ushers.

□MISS CATHIE BIGELOW, B.Th. '75, to MR. DOYLE CULLEN in Rock Mills Baptist Church, Collingwood, Ont. on May 24. REV. L. V. BIGELOW '49, father of the bride officiated. MRS. PHILIP BEDLEY (KAREN RICHARDSON '69-'72) was the Bridesmaid, MISS SHARON DYCK, B.R.E. '74, was the Soloist and MR. PAUL BUCKNAM '75 was Master of Ceremonies at the Reception.

□MISS JOAN GALE, B.R.E. '75, to MR. DAN BIGGAR, B.Th. '75, at Brockview Bible Chapel, St. Catharines, Ont. on May 16. MR. MARK ORMISTON '72-'73 was the Best Man, MISS MARY WOOD, '78, was the Soloist.

□MISS LYNN SMITH, B.R.E. '75, to MR. TOM MCCALLUM, B.R.E. '75, on May 3 at Flamboro Centre Baptist Church, Millgrove, Ont. REV. JOHN ROBERTS '49 officiated. MISS JANET PHILPOTT, B.R.E. '75, was Maid of Honour, and MISS JANET POTZ, B.S.M. '74 was the Bridesmaid. MR. TIM ROBERTS, B.S.M. '75, was the Organist and MR. BOB THOMAS, B.R.E. '75 was an Usher. MR. DAVID BELL, B.Th. '54 was Master of Ceremonies at the Reception.

□MISS MARION WYSE, B.Th. '74 to MR. JAMES FERRY on June 7 in Parkway Bible Church, Scarborough, Ont. REV. JOHN MORAN '40 officiated. MISS HELEN WYSE '78 was a Bridesmaid, and MISS JANET POTZ, B.S.M. '74, was the Organist.

BIRTHS

□To MR. & MRS. PHILIP BEDLEY (KAREN RICHARDSON '69-'72) a son, Andrew Philip, in Scarborough, Ont. on February 4.

□To MR. & MRS. BRUCE DAVIE, B.Th. '75, a daughter, Joanne on January 12 in Toronto.

□To MR. & MRS. DAVID GOLDSMITH '63-'65 (HELEN MILLER, B.R.E. '67), a son, Stephen David, on September 10, 1974 in Chatham, Ont.

□To MR. & MRS. JOHN HAMBURGER (RUTH CUDMORE, B.R.E. '71) a daughter, Heidi Ruth, on February 14 in Toronto.

□To MR. & MRS. DAVE HANDLEY (BARBARA TOBEY '65) a daughter, Tobi Robyn Alayne, in Brampton on February 7.

□To MR. & MRS. JIM HUTCHISON '69-'70 (SHIRLEY '69-'70) a daughter, Donna Christine, in Swaziland on January 10.

□To MR. & MRS. DORMAN QUINTON, B.Th. '69 (JENNET BAKER, B.R.E. '70) a daughter, Heather Jane in Newmarket, Ont. on February 10, a sister for Katy.

□To MR. & MRS. HUGH ROUGH '72-'73, a son, Christopher David, in Mukinge, Zambia, Africa on March 9.

□To MR. & MRS. GLEN SNIDER, B.Th. '72, (ANN BLACKMAN '68-'69) a daughter, Jennifer Ann, in Chizera, Zambia on February 8.

□To REV. & MRS. CARL SPACKMAN, B.Th. '63 (HELEN OLIVER '63) a daughter, Lynn Margaret, on March 6 in Maple Glen, Pa. U.S.A.

□To MR. & MRS. PETER WHEATLEY (JOANNE POOT '71) a son, Thomas Matthew, on March 15 in Belleville, Ont.

□To MR. & MRS. RAVI ZACHARIAS, B.Th. '72, a daughter, Sarah Elizabeth on February 3, in Toronto.

□To REV. & MRS. GORDON GOODERHAM '60 (JOAN STEWART '59), a son, Benjamin Stewart Bruce, in Port Hope, Ont., on April 10.

DEATHS

□MRS. LLOYD CLEMENT (ETTA WINTER '39) in Toronto on March 20.

□MISS MURIEL GOSTICK '42, in Claremont, Ont. on February 3.

□MR. LEONARD HALLETT '20-'21, in Sun City, California, on February 17.

□MR. JOHN HASSAN, B.R.E. '72 in Nairobi, Kenya, the result of a car accident on March 5.

□REV. WILLIAM LEATON '39 in Almonte, Ont. on March 27.

□MRS. HOWARD E. MCCORMICK (MURIEL '50) in Canning, N.S. on March 5.

□MRS. E. V. SNYDER (MARY FRETZ '37) in Milwaukee, Wis., U.S.A. in 1974.

□MISS LYDIA WASE '21 in Toronto on March 10.

MRS. BESSIE OLFORD

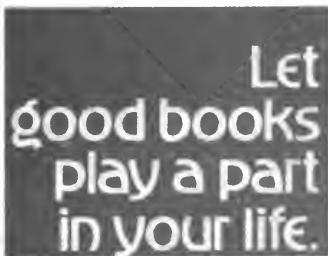
Mrs. Bessie Olford, mother of Dr. Stephen F. Olford, President and Minister-at-Large of Encounter Ministries, Inc., died in Wales on January 31, 1975 at the age of 82.

Born in Buffalo, New York, Mrs. Olford trained at the Toronto Bible College (now Ontario Bible College) and was a missionary for over 25 years with the Christian Brethren, under the auspices of Christian Missions in Many Lands. Together with her late husband, Frederick Olford, they pioneered new tribes and planted churches in Angola, Portuguese West Africa. Mrs. Olford was involved in dispensary work, leading Bible classes, and teaching in mission schools.

A memorial service was held in Wales with Dr. Stephen Olford participating.

In his tribute, Dr. Olford made the points that his mother was known for her Christ-likeness, which not only influenced her children, but everyone she met; her compassion for people—particularly those in spiritual and physical need; and then her courage. Dr. Olford recalls that his mother was "absolutely fearless." Again and again she undertook tasks and performed feats that would have daunted any man. She has left us all an example, he said, to wholly follow the Lord, even as she did.

BOOKS



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Kirban's Prophecy New Testament, Salem Kirban, Price \$19.95. If you enjoy color, charts and pictures and color coded prophecies, you will enjoy this new King James study Bible.

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How to Understand Your Bible, Norton Sterrett, Price \$2.50. Dr. Sterrett has taught the Bible in two cultures, West & East. The result is an easy-to-read, excellent book to help the Christian who wants to know

KEATS PUBLISHING, INC.

God's Way to The Good Life, Robert H. Schuller, Price \$1.75. While the author emphasizes "possibility thinking" (as against "positive thinking") he does major on the Christian's fulfilled life in Christ, as seen in the 10 commandments.

Your Future is Your Friend, Robert H. Schuller, Price \$1.75. The author has a church with 5,200 members. Out of that busy life comes this meditation on Psalm 23.

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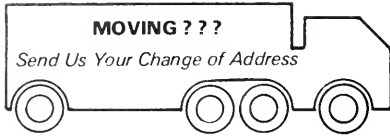
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STEWARDSHIP

JOYFUL!

CHEERFUL!

HILARIOUS!

The first two words are Bible expressions of relationship in stewardship to the Lord.

The third word is one of attitude when that proper relationship is maintained.

God's promises regarding stewardship are marvellous:

Mal. 3:10—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

2 Cor. 9:7—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

When revival comes to the eager, waiting heart, three things always take place:

1. Confession of sin and cleansing by God are evident as the Holy Spirit works.
2. Witness and service become important phases of the new, revived life.
3. Faithful stewardship becomes a delight.

Let us examine our lives in the light of these three facts—then let God have His way.

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Mr. Mel Steinmann
Ontario Bible College
16 Spadina Road
Toronto, Ont. M5R 2S8
Phone: 924-7167

Dear Mel:

Please call on me.

NAME _____
ADDRESS _____

OR PHONE: _____



Mr. Mel Steinmann